The CHRISTIAN CENTURY

A Journal of Religion

So This Is a Sit-Down Strike!

By Harold P. Marley

What's a Leg to a Newsboy?

By Jane Whitbread

A Zionist Takes His Stand

By Philip S. Bernstein

THE JANUARY SURVEY OF BOOKS

The Church Itself Must Repent!
Neutrality and the Constitution

Editorials

15 Cents a Copy • January 6, 1937 • Four Dollars a Year

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(Continued in 3rd col.)

The CHRISTIAN CENTURY

January 6, 1937

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

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Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

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Jan. 3-Feb. 10. Regional and local preaching missions, Connecticut Council of Churches and Religious Education.
Jan. 4-8. Religious Emphasis Week, University of Dubuque, Dubuque, Iowa.
Jan. 4-8. Pastors' Conference, University of Dubuque, Dubuque, Iowa.
Jan. 6-8. Foreign Missions Conference of North America, Asbury Park, N. J.
Jan. 7. Emergency Peace Council mass meeting; Maude Royden, Dr. H. E. Fosdick, Kirby Page, speakers; Academy of Music, Philadelphia.
Jan. 10. Ford Hall Forum, Boston; Sir. Arthur Willert, speaker.
Jan. 10. Chicago Sunday Evening Club; Dr. George A. Buttrick, Madison Avenue Presbyterian Church, New York City, speaker.
Jan. 11. Indiana Presbyterian synod's council, Indianapolis, Ind.
Jan. 11-14. Annual meeting, Home Missions Council and Council of Women for Home Missions, Asbury Park, N. J.
Jan. 12. Emergency Peace Campaign meeting; Maude Royden, Sherwood Eddy, Rabbi Bernstein, speakers; Tremont Temple, Boston, Mass.
Jan. 12. Annual meeting, New York State Council of Churches and Religious Education, Albany.
Jan. 12-14. Moody Centenary Celebration, First Baptist Church, Indianapolis, Ind.
Jan. 12-14. Baptist State Convention, Ocala, Fla.
Jan. 13, 14. National Conference on the City Church, Asbury Park, N. J.
Jan. 13-15. Convocation of ministers, Topeka, Kan.
Jan. 13-15. DePauw Preaching Convocation, DePauw University, Greencastle, Ind.
Jan. 16-19. Annual Interdenominational Missionary Conference, Jacksonville, Fla.
Jan. 17. Ford Hall Forum, Boston; Dorothea Brande, speaker.
Jan. 19-20. Annual interdenominational missionary conference, Lake City, Fla.
Jan. 20. Chicago Sunday Evening Club; Bishop Ernest Lynn Waldorf, Methodist Episcopal Church, Chicago, speaker.
Jan. 20. Joint meeting Universalist Sabbath School Union and Unitarian Sunday School Union, First Universalist Church, Cambridge, Mass.
Jan. 19, 20. Annual interdenominational missionary conference, Lake City, Fla.
Jan. 20, 21. Protestant Episcopal diocesan convention, Calvary church, Memphis, Tenn.

In This Issue

(Continued from 1st col.)

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The Christian Century

An Undenominational Journal of Religion

VOLUME LIV CHICAGO, JANUARY 6, 1937 NUMBER 1

EDITORIAL

CAN THE circumstances of King Edward's abdication be turned to account for religion and better morals? The archbishops of the Church of England evidently think so. In two notable radio addresses the Archbishop of Canterbury condemned the former king for his selfish abandonment of so high and sacred a trust as that which he had received from the British people and from God. "It was his craving for private happiness" which eclipsed his sense of duty. The archbishop solemnly condemned the morality of the social circle in which the king had moved, calling its standards and ways of life "alien to all the best instincts and traditions of his people." He adjured those who belong to this circle to recognize that they stand rebuked by a nation which had loved King Edward. Later the Archbishop of York sharpened the indictment by charging the king with dishonor in his courtship of Mrs. Simpson. With prophetic candor, reminiscent of Nathan's "Thou art the man" to King David, the archbishop declared that the basic consideration in the whole episode is the fact that Edward courted and proposed marriage to another man's wife. Thus the archbishops have transferred the issue from the political realm (the propriety of the king's marriage to a commoner), and the ecclesiastical realm (the propriety of marriage to a divorcée), to the sphere of elemental morality.

Ex-King and the Archbishops

The Appeal for a Religious Revival

NOW COMES the Archbishop of Canterbury in his latest radio address, with the expression of a profound hope that the episode of the king's abdication will result in a nation-wide revival of religion. The popular judgment upon the king's mode of life and the moral standards of the social circle in which he moved cannot but have important effect in individual lives throughout the whole population. No such dramatization of fundamental issues in personal morality has been given in modern times. It has arrested the moral attention of our confused post-war generation to the two most elementary principles of morality: honor and duty. The king failed in both. The nation, with a unanimity that has amazed the world, accepted the surrender of his royal power with humiliation, but without hesitancy. Here is the promise of moral and religious reform and revival. It is more than a housecleaning of the court which the situation requires, though King George VI and Queen Elizabeth are attending to that. What is hoped for now is an upsurge of popular conviction which will remove from the moral life of the nation the false conceptions of individualism which subordinate morality to private desire. The call is for a return to the ethical standards of the Christian faith and its tradition as against the reign of sensualism and secularism which has characterized contemporary life, especially since the war.

A Difficult Situation

BUT THE same situation which contains possibilities of religious revival also contains elements of moral and religious reaction. It could turn to bitterness and factionalism, as easily as to repentance and a new national solidarity. Everything depends upon the wisdom and graciousness of the church's leaders at this critical hour. It is to be feared that their explicit condemnation of the ex-king has been too direct and personal, following his generous and dignified leave-taking. It seems to many like striking a man when he is down. Ecclesiastical severity may result in a turning of popular feeling toward more than sentimental sympathy with the former king. As long as Edward lives, he will represent an incalculable portent on the horizon of British politics. Moreover, as we have insisted in these pages, the church does not come to the present issue with clean hands. It has not in the past, either in Edward's long career as Prince of Wales, or in the career of any former king—notably, for example, his grandfather—made a point of the king's personal morality. It cannot do so now with full moral effectiveness. For the church to fall crushingly upon the person of the ex-king, only tends to emphasize its own smugness and to raise considerations in Edward's defense. Perhaps the arch-

bishops sense this, and are now taking the line indicated in the Archbishop of Canterbury's latest message, wherein he disregards the ex-king and deals with the moral and religious situation in general terms. This is the more hopeful line. The people will make their own application to Edward's personal case, and if the people make the application there will be no resentment or reaction. The problem is not alone Great Britain's. The whole world has been absorbed by the great story. Such a focusing of feeling and reflection cannot be without repercussions in the moral experience of America and the rest of Christendom. It may mark the beginning of a new ethical era—perhaps a new puritanism, against which, as against moral reaction, a wise Christian leadership will do well to be on guard.

America Running Second In the Naval Race

WHILE Americans point condemnatory fingers at the wicked nations of Europe, plunging into another naval armament race, it may be well for them to discover what their own nation is up to. The unadorned fact, according to the new edition of *Jane's Fighting Ships* which came from the press last week, is that the United States is at the very forefront of the new race for naval supremacy. Only Great Britain is building more ships than Uncle Sam. Determined that there shall be no more question as to who rules the waves Britannia now has ninety-nine ships under construction or planned. The United States comes second with eighty-three. Then, in order, come Italy with sixty-six; France, forty-three; Germany, thirty-nine, and Japan, thirty-eight. Since *Jane's Fighting Ships* is recognized by all the world's navies as the standard reference work on the size of fleets, these figures can be taken as accurate. The only conspicuous gap occurs with regard to Russia; the editor discounts heavily recent claims from Moscow as to the speed with which the soviets are building warships, but he has no actual figures to offer. The new manual makes no attempt to disguise the fact that a naval building race is now fully under way; it declares that by 1940 the naval powers will be launching warships at a much faster rate than at any time since 1916. But how many Americans, sure of their country's devotion to peace, are aware that it is this country which is doing so much of the racing?

Trying to Buy Peace From Germany

WHAT does the offer which France made on the day after Christmas to return the Cameroons and Togoland to Germany mean? It means, stripped of all diplomatic and journalistic subterfuge, that France and England are so afraid that Hitler is actually on the point of precipitating a general European war that they are openly offering to buy him off. So far, France is doing the bidding. But it is emphasized from Paris that England is a party to the negotiations, which must mean that the British will also contribute to the size of the offer if Hitler insists. In return for the African colonies France, according to the Associated Press, is asking five things: a "full and lasting settlement" of European problems; stopping the sending of German "volunteers" to Spain; German participation in a general disarmament scheme; renunciation of German territorial claims in Europe; German cooperation in a world scheme for economic rehabilitation. At the same time, Paris suggests, France, Britain, Germany and Italy would act together to settle matters in Spain, and it is hinted that a peace which left General Franco—officially recognized by Hitler—in control of some territory would not be objectionable to the French foreign office. So many questions immediately pop out of such a list of proposals and demands that any full discussion of them would require pages. One of the most pertinent obviously is: How will France contrive thus to squeeze her ally, Russia, out of the picture? It is Russia that is doing much of the fighting on the antifascist side in Spain; Russia is also a member of the league, which will have to pass on any disposal of the African mandates. Then there is that other question: If this offer buys Hitler off, and he agrees not to send the troops for which Franco is clamoring, how long will it be before the nazi dictator will resort to his next adventure in international blackmail? Hitler's threat to send fifty thousand troops to Spain is plain international blackmail. France and England say they are ready to pay—this time with African colonies. What about next time? A blackmailer never lets up on his victim.

After the Buenos Aires Conference

THE SPECIAL Pan-American peace conference adjourned on December 23. The delegates had adopted, with virtual unanimity, sixty-nine conventions, resolutions and recommendations, and had displayed a greater degree of friendliness and mutual confidence than has ever before characterized the relations of the American republics. To the degree that these accomplishments register in the thinking of North and South America, the Buenos Aires conference must be set down as a success. On the other hand, no such diplomatic triumphs can be said to have been won as are being claimed in a large part of the press. All but a handful of the resolutions approved were merely recommendations to be passed along to the legislatures of the twenty-one nations represented at Buenos Aires and to be acted on by those bodies as they see fit. Most of them, it is safe to predict, will see fit to take no action whatever. As for the actual treaties for mutual consultation in case of war threats, these were finally adopted in language so vague as to be of debatable meaning, and all these likewise must go back to twenty-one legislatures for ratification. Since it was one of Mr. Hull's chief purposes at Buenos Aires to put some drive behind the effort to secure ratifications for the conventions of previous Pan-American conferences, stretching all the way back to 1923, it can be seen that the real tussle over these new conventions has just begun. In its closing phases the recent conference came perilously close to dividing over whether Mr. Hull or

Señor Lamas should be the western hemisphere's leader in international affairs. Mr. Hull wisely avoided letting that question come to an issue, but when Señor Lamas put through a motion that nonmembers of the League of Nations which had signed the Kellogg Pact (meaning the United States) should cooperate with the league in its efforts to end war (meaning sanctions), Mr. Hull and the American delegates conspicuously withheld their approval.

Another Fascist State In the Americas

ONE WEEK after the United States had signed the protocol adopted by the Buenos Aires conference promising to refrain from interference of any kind in the internal affairs of other American nations, Cuba ousted another president. Brief as the history of the island republic has been, it now has its fourteenth executive. The thirteenth, Dr. Miguel Mariana Gomez, has the satisfaction of knowing, as he returns to private life, that he was at any rate the first of Cuba's chief executives to be thrown out of office by the constitutional method of impeachment. (Even if the impeachment proceedings themselves were unconstitutionally conducted!) Dr. Laredo Bru has succeeded to the presidency, but it is now acknowledged that the island is ruled by the clique of army officers who, as noncommissioned officers, in 1933 overthrew the American handpicked Cespedes government. Dr. Bru's only hope for remaining long in office rests on absolute subservience to the commands of Colonel Fulgencio Batista, leader of the army clique. In other words, Cuba now has a full-fledged fascist regime, with the parliamentary and civil elements reduced to impotence. A study of the Cuban situation will reveal many of the reasons why fascism attracts a popular following. Power is now in the hands of one man, and he a man of the plain people. He promises to use it to penalize the rich; it was the refusal of President Gomez to sign a law imposing an additional tax on sugar which brought the latest coup. He promises also to build the nation's strength; Batista proposes to use the new funds taken from the sugar barons to spread schools which will also be army training centers, thus increasing together literacy and military strength. Batista's program is almost sure to prove, in practice, as empty of social reform as has the actual program of the German nazis. But Uncle Sam is now pledged to let the Cubans find that out for themselves. And he knows that Cuba is not the only fascist state in this hemisphere.

What Did Journalism Do to Brisbane?

ARTHUR BRISBANE'S death has, naturally, been greeted with an outburst of superlatives in the daily press. He was America's most highly paid journalist. He wrote for the largest audience. He turned out the greatest amount of copy. As editor, he built—first for Mr. Pulitzer and later for Mr. Hearst—the largest circulation for a single newspaper. In today's vernacular, he was journalism's tops. There will be no disposition to deny the eminence attained by Mr. Brisbane in his chosen field, or the unequaled extent of his audience. A survey in the January number of *Fortune* shows that Mr. Brisbane at 72 was still by far the most widely read newspaper columnist. Nevertheless, despite the high estimates at present being placed upon his career, the question persists: Did journalism afford Arthur Brisbane his great opportunity? Or did it betray him? Arthur Brisbane's career needs to be viewed against the background of his heredity, against the equipment afforded by his education, and against the intimations of unused mental powers to be found throughout his writing. He was the son of Alfred Brisbane, comrade of the New England transcendentalists in the communistic colony at Brook Farm. He was given the finest education to be gained in the universities of Europe. But he was inducted into daily journalism by that renegade from his Brook Farm ideals, Charles A. Dana. And he presently found himself using his superb abilities to present ideas simply and graphically to advance the fortunes of William Randolph Hearst. His association with Mr. Hearst made him a rich man, a very rich man. But it made him likewise, long before the end, a man immersed in the cares of a vast estate. His editorial column became a mirror of the obvious; its writer was too worried about his real estate holdings, his stocks, the upkeep of his various establishments to get under the surface of social and economic issues which are driving men and nations to ruin. From Alfred Brisbane to Arthur Brisbane was, despite the claque, retrogression.

Chiang Kai-shek Back In Nanking

AFTER two weeks of imprisonment in the hands of the former warlord of Manchuria, Chang Hsueh-liang, the generalissimo of China's central government, Chiang Kai-shek, has been returned intact to Nanking. What agreements were reached, what ransom paid during the hectic negotiations at Sianfu neither China nor the rest of the world knows. And the general air of mystery which hung over the whole affair only deepened when Chiang's captor flew back to Nanking with him, where both captive and captor published profuse apologies for the parts which they had been taking in a drama which had shaken the Far East. While speculation continues as to what really happened at Sianfu, why it happened, and what it will lead to, the abduction of Chiang Kai-shek has already served to prove the importance of the role which the Nanking commander now occupies in oriental affairs. It cannot be denied that Chiang's rise to power was accomplished by terrible slaughter. In his operations against "communist" elements in China—a term which sometimes seemed to mean, as in the case of labor unions, not much more than those elements not easily brought into subjection to Chiang's dictatorship—the Nanking leader proceeded with a cold ruthlessness that cost tens, and probably hundreds, of thousands of lives. At whatever cost, however, Chiang today actually holds power.

And the events of recent weeks have shown that he is the only man now in sight who can hold China under control. While the tension in China was at its peak, and Russia and Japan were accusing each other of responsibility for the kidnaping, Moscow gave out a statement in which, according to Mr. Harold Denny, "while deploring Chiang's anticommunist stand," the Soviet government said it had "observed benevolently his progress in unifying China." Since Chiang's unifying progress had been gained largely by killing communists, Mr. Denny's paper, the *New York Times,* thought this statement from Moscow rather funny. So, on its face, it was. Nevertheless, Moscow was not without justification. A China without Chiang just now would be a China in chaos. A China in chaos would be a Far East in upheaval. A Far East in upheaval would probably mean a Russia in war. That is why Moscow observes Chiang "benevolently."

The Church Itself Must Repent!

IT WAS a solemn and uplifting moment when the voice of Pope Pius XI, as he lay upon a couch of pain that may be his death bed, came over the air while it was yet dark on the morning before Christmas. His words started from Rome at midday, outran the sun, and reached mid-America an hour before the first gray dawn. He spoke for nearly half an hour, with moderate clarity but evident difficulty. His address reached all the rest of the world too, for a papal speech under conditions so touching and in the midst of a world situation so acute properly commanded the broadcasting facilities of all continents. Here is one Protestant editor who does not hesitate to say that he rose to hear the voice and the words of the pope, that he was deeply moved, and that he breathed a silent prayer for the comfort and recovery of the aged pontiff.

But sympathy for a good and great man, whose body is racked with pain and whose heart is burdened by a sense of responsibility for the spiritual welfare of so many million souls, does not imply agreement with what he said. The central point in the disagreement which it excited is the conception of the church—a conception naturally fundamental and axiomatic in the mind of a pope—as the sole "custodian of divine providence and by divine mandate teacher of the peoples," and of himself as the absolute spiritual sovereign of all souls. It is impossible to start with this basic assumption that all the enginery of heaven is committed to the hands of a hierarchy, and especially to one man as the head of that hierarchy, and that the interests of that particular ecclesiastical institution are identical with the purposes of God, without at once parting company from all who deny the validity of that church's arrogant claims.

What we heard, that dark December morning, was not merely a good old man, loved and honored by millions, pleading for the dominance of the spirit of Christ in a world endangered by man's brutality and selfishness. It was the sometimes faltering but never yielding voice of one claiming for himself universal spiritual jurisdiction and asserting that there is no way of serving God or saving humanity except by accepting the authority of the institution of which the speaker was the supreme head. Justice and brotherly love are, of course, the cures for injustice and hate. But these qualities were represented as monopolies controlled by his church. "We have called attention to those real remedies of truth and justice and brotherly love *of which the Catholic Church is the sole depository* and the divinely constituted teacher." To a world sitting in darkness and waiting for the sunrise—as we were literally when the words came through the air—the pope could say no word in recognition of any light that does not come through the windows of his ecclesiastical house.

And as the pope saw no forces working for peace and righteousness except those of the army that he commands, so he recognized no fault or flaw within that church which is, to him, the only church. He had much to say, and rightly, of the sins and errors of men, of the "malevolence of many misguided enemies of the divine Child," and of the "many great evils which in these days have fallen like a scourge on humanity, on civil society and on the church"; but no hint of any shortcoming on the part of the church, in either theory or practice. There was exhortation, paternal and affectionate, to greater devotion and more hearty participation "with the hierarchical apostolate in multiple forms of Catholic action." There was appreciation of "those unsullied legions which from all corners of the world send up to heaven the perfume of their purity." But there was not one slightest hint that the church or its hierarchy bears one least iota of responsibility for any of the unfortunate conditions that now exist in the world. One is left to believe, if one can, that the church has never done anything that it ought not to have done or left undone anything that it ought to have done.

If this is not the sin of spiritual pride, it would be difficult to find an example of it. And it is a source of spiritual weakness as well. This total incapacity for self-criticism drives the church forward along paths which have led it into the wilderness before, and may lead it there again.

The pope took special pains to mention, as one of the significant anniversaries of the year, the sixteenth centenary of Pope Silvester, and to pay special tribute to Silvester and the church of his century. Now Silvester was the pope to whom it was long believed that Constantine had made the "donation" which gave temporal sovereignty to the see of Rome. It is now known that temporal sovereignty began several centuries later. But it was the distinction of Silvester, said Pius XI, that it was he "who after the long night of persecution could greet the Aurora of Liberty and Peace"; and so by his centenary Silvester "invites us in this year to direct to the rulers and peoples of the earth a new and still more fervent and pressing exhortation to peace."

Perhaps the imperfect parallel between the fourth century and the twentieth should not be taken too seri-

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ously, for historical parallels are never perfect. But the citation of the times of Silvester as the golden age of "liberty and peace" for the church seems unfortunate. True it is that the church then came completely out of the catacombs and gained *its* liberty. It made its alliance with the state. The police power of the state was very soon put at the disposal of the church for the enforcement of orthodoxy, the suppression of heresy and the violent extirpation of the old pagan religions. The church, to be sure, was free—as free as a church can be that enjoys the patronage of the state and uses the sword of the state to enforce its spiritual monopoly. But no one else was free. And now, when the church is suffering more bitterly in some parts of Spain than it ever did in pagan Rome, and when it is strongly suspected that Franco's clerical allies are hoping to gain by his victory not only freedom but the restoration of the old privileges, it seems, we repeat, more than a little unfortunate to bring up the life and times of Silvester, which illustrate not merely the winning of freedom but the rapidity with which the Roman church, under favorable conditions, converts liberty into special privileges.

At the moment when the pope's broadcast was on the air, the report of the Federal Council's committee on "The State of the Church" (The Christian Century, December 30, 1936) was on the press. It will not be necessary to summarize the contents of that report further than to remind the reader of one quality that runs through it: the report is a piece of searching self-criticism. Occupying positions close to the heart and the nerve centers of institutional Protestantism, the members of this committee showed an adequate awareness of the sins of the world, but in their report they were chiefly preoccupied with the shortcomings of the church. They found strength as well as weakness in it, but their most evident concern was to diagnose the disorders of the church and to prescribe for them. There was no shirking of responsibility for the evils that have manifested themselves in secular society. It is partly the fault of the church that these conditions have arisen. The church itself must repent!

To press the contrast between these two deliverances, one Catholic, the other Protestant, would be indelicate and would perhaps betoken "the pride that apes humility." And yet the contrast cannot be allowed to pass without notice. Let us, however, drop the attribution of these two documents to Protestant and Catholic sources, and note only that they exhibit two types of attitudes which may characterize churches—or any other institutions. One is an attitude which sets up insuperable barriers to self-criticism. The institution is, by nature and definition, perfect. It may be a state which cannot permit any shadow of doubt to be cast upon its claim to absolute authority and utter perfection. It may be a church which claims to be the sole custodian of divine truth and the exclusive and perfect agent for carrying on God's work in the world.

In a review in this issue, Professor McGiffert says, in discussing a statement by Heim: "By idolatry he means the arbitrary bestowal of absolute status upon some particular member of a causal series." State and church, as functioning institutions, are both particular members of a causal series. To give them absolute status is idolatry; and an idol cannot be criticized. It is well that the church should have a sense of divine mission, and of a divine power working in the world and in itself. But that it should make this faith the ground for an assertion of its own perfection is disastrous and presumptuous. Such a church can call sinners to repentance, but it cannot hear its own call, and its own deafness beclouds the ears of the sinners. The church must be able to pray: Keep back thy servant also from presumptuous sins. But the hierarchical mind, whether in statecraft or in ecclesiastical affairs, can never do this. The church must retain its capacity for self-criticism and repentance.

Neutrality Under the Constitution

BY A VOTE of seven to one the Supreme Court has decided that the President was acting in a constitutional manner when, in 1934, he laid an embargo on the sale of war materials to combatants in the Chaco war. Mr. Justice McReynolds dissented, but wrote no dissenting opinion. It would have been interesting to see how the Tennessean could have argued unconstitutional an act which, as the opinion of the court pointed out, had an uninterrupted and unchallenged line of precedents behind it stretching all the way back to the administration of Washington. Mr. Justice Stone was prevented by illness from participating in the case. As a result of the decision, the Curtiss-Wright Export Company and its associated defendants must now stand trial for having sold machine guns to Bolivia. It had been contended by the airplane corporation that in giving the President authority to proclaim such an embargo Congress had made the same constitutional blunder which brought a court interdict on the NRA and other New Deal measures, namely, an improper delegation of powers.

It is hardly necessary to point out the importance of this decision with regard to the neutrality policy of the United States. Every neutrality proposal so far given serious consideration by Congress or the American public has involved, in some form or other, the embargo principle. Keeping out of other nations' wars requires keeping out of other nations' war-making. That means putting an end to sales of war materials such as are likely to provoke reprisals from a belligerent which sees its foe being strengthened. It also means putting an end to sales which will make the interests of the United States dependent on the victory of one side in a war. Had the Supreme Court held that Congress cannot legally grant the President power to impose embargoes designed to achieve these ends, the effort to write effective neutrality legislation must have been abandoned. But by holding the Chaco embargo constitutional, the court declares at least one form of neutrality legislation constitutional. All who hope and

work for the peace of this nation will rejoice at this decision.

But rejoicing by no means exhausts the emotions aroused by a careful study of the Supreme Court's verdict. It is reassuring to be told that Congress had the right to give the President power to stop the sale of arms to the Chaco combatants, and that in matters connected with foreign policy the restrictions on federal executive action which the court has so zealously enforced in domestic questions do not apply. Yet it is difficult to escape the fear, after wading through the verbosity of Mr. Justice Sutherland's decision, that while this particular form of neutrality action has been upheld, the court has rather plainly hinted that other, and more effective, forms of such action would be adjudged illegal. Specifically, the question raised by the court's decision in the Chaco case is this: Would inclusive mandatory neutrality legislation enacted by Congress be constitutional? It would be presumptuous and unwise to make an unqualified answer to that question in advance of an actual court decision. Nevertheless, there certainly are sections of the Sutherland ruling which promise hard going before the supreme tribunal for any mandatory neutrality bills enacted by Congress.

The nub of the court decision upholding the Chaco embargo lies in the doctrine that "in this vast external realm [of foreign relations], with important, complicated, delicate and manifold problems, the President alone has the power to speak or listen as a representative of the nation." It therefore does not need an act of Congress to give the President power to act in this field; he has the power as the agent of the nation's sovereignty. "We are here dealing not alone with an authority vested in the President by an exertion of legislative power, but with such an authority plus the very delicate, plenary and exclusive power of the President as the sole organ of the federal government in the field of international relations." Especial note must be taken of such words as "plenary" and "exclusive."

Then follows this paragraph: "It is quite apparent that if, in the maintenance of our international relations, embarrassment—perhaps serious embarrassment—is to be avoided and success for our aims achieved, congressional legislation which is to be made effective through negotiation and inquiry within the international field must often accord to the President a degree of discretion and *freedom from statutory restriction* which would not be admissible were domestic affairs alone involved." (Italics ours.) Is the court, in thus plainly saying that it is all right for the President to do one thing, at the same time implying that it is not all right for Congress to tell the President what he shall do? Does "freedom from statutory restriction" for the President mean freedom from mandatory neutrality legislation?

The answer is by no means certain, as has been said. In the vital passage just quoted the force of the qualifying word "often" is to be taken into account. Moreover, at a later point in his decision Mr. Justice Sutherland says: "This consideration, in connection with what we have already said on the subject, discloses the unwisdom of requiring Congress in this field of governmental power to lay down narrowly definite standards by which the President is to be governed." Certainly "unwisdom" is not the same as "unconstitutionality." Nevertheless, it is not difficult to draw the inference that any case which did involve such "narrowly definite standards" regarding a matter of foreign policy laid upon the President by Congress would be under an initial handicap when it came before the Supreme Court for review.

Such reflections upon a verdict which the peace forces will account a victory are not provoked by any desire to hunt unnecessary trouble, and much less by any temptation to engage in debate over legal subtleties. But they arise inexorably out of the nation's present international problem. The United States at this moment confronts a Europe apparently rushing pell-mell toward war. We have a neutrality law which has been demonstrated to be almost as full of holes as a Swiss cheese. It has, in fact, been pointed out from the White House that this law does not apply at all to the civil war in Spain—the situation out of which a general European war is at present most likely to develop. Congress, reassembling this week, is sure to undertake the writing of new neutrality legislation, for even such unsatisfactory laws as now exist expire in May.

The nation, therefore, is squarely up against a decision as to what sort of neutrality legislation it desires. The President, with the support of the state department, can be counted on to ask for legislation with a maximum of leeway for the exercise of executive discretion. If Congress follows the lead of the Nye committee, as Senator Vandenburg's interview on December 27 made plain, it will seek to write laws both mandatory in nature and complete in scope. By complete in scope we mean covering not only munitions in the ordinarily accepted sense and governmental loans, but also those materials (including foodstuffs) without which nations cannot fight and those unofficial credits which, experience has shown, can create so much involvement in the outcome of foreign conflicts.

The Christian Century has believed that the nature of this crisis requires the enactment of such inclusive, mandatory neutrality laws. Recognizing the difficulties involved in framing such legislation, and the fact that it can never automatically preserve the nation's peace, we have nevertheless held that it was highly preferable to loosely drawn legislation depending for its effectiveness on the whim and will of the executive. Our position in this respect has rested on two principal bases: first, the outcome of the *ad hoc* neutrality policy followed by the peace-desiring Wilson administration between 1914 and 1917; second, our lack of confidence in President Roosevelt as an architect and constructor of a peace policy. We cannot forget that revealing outburst by the President, in a moment of anger, to the committee of the House handling neutrality legislation: "I can take this nation into war within ten days whenever I want to."

Because we hope that Congress will replace the present weak neutrality laws with legislation of an inclusive and mandatory character, we regard the inferences which may be drawn from the Supreme Court's deci-

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sion in the Chaco case as of immediate moment. All peace forces, including those which are attempting to express the demand of the churches for neutrality legislation, should face the questions which the words of Mr. Justice Sutherland have raised. Federal legislators who will be at the forefront when this issue comes up—men like Senator Nye in the upper branch and Congressman Maverick in the lower—cannot ignore the new element of doubt which the court decision introduces into the problem. There should be immediate conferences in which peace workers and legislators should seek the benefit of the best legal advice. A common policy on the nature of the neutrality legislation to be sought from the incoming Congress should be reached among the nation's peace forces before this momentous decision of our highest court is a month older.

On the Duty of Hatred

EDITOR THE CHRISTIAN CENTURY:

SIR: There is a story of a concert arranged somewhere behind the lines during the World War. The sergeant-major was presiding; at one point he introduced an item by two German prisoners, "Our friends Fritz and Hans will now oblige with the Hymn of Hate."

Clearly those British soldiers did not take very seriously that famous hymn. Perhaps they were right. Hatred can be a foolish waste of emotion; and a hymn of hate may be more in place as an item in an entertainment than as a call to battle.

And yet, you will agree, sir, that there is a place for hatred in our human experience. If you should plan a sermon on this subject, you would not find it hard to discover a text. I should like very much to hear you upon "Ye that love the Lord, hate evil." You would say, I know, that love involves hatred. That hatred is indeed the recoil of the soul that loves from the things which threaten and destroy love. You cannot love liberty without hating tyranny with a fierce and undying hatred. You cannot love truth without hating lies. It is simply the literal truth that you cannot love the Lord without hating iniquity.

But hatred like all emotions can so easily be perverted. It is very well to hate the enemies of the Lord, but that may easily become hatred of those who are objectionable to me. They that love themselves may confuse that love with the love of the Lord. They may hate reds on the ground that these are the enemies of the Lord, when all the time they are moved by the less sacred consideration that their own vested interests are in danger. Heretics have always met with hatred from the advocates of the pure faith; but how far that was because of the zeal for the truth or for other reasons, no one can be sure, but everyone may guess. You and I have known in our time hatred directed against heretics which was not very clearly related to religious passion. Heresy hunts can be distinguished from holy crusades.

But, given a passion for truth and honor and goodness, how can hatred be kept out? And it is not hatred simply of an attribute, or an abstraction. When I hate the white slave traffic I do not hate an abstraction only. I hate the agents who carry on that traffic. When I hate war, I do not hate a Moloch enthroned over human affairs. I hate the tyrants, great and little, the profiteers, the greedy financiers, who fatten upon war; and I do not see how I can love peace without hating them.

It has been urged that we in this day do not hate enough. "In our loves we all wear our hearts on somebody else's sleeve. In our hatreds—but we have no hatreds. We are all such good fellows at heart, even the richest of us." The suspicion comes to me sometimes that we could do with a more honest criticism whether in letters or in life. And if we have criticism we shall have hatred; for if we have a standard of excellence, we shall know what to love and what to hate. We shall be able once more to use the words of Scripture:

> **Do I not hate them that hate Thee?**
> **Yea, I hate them with a deadly hatred.**

But only them!

Ever yours comminatory,

QUINTUS QUIZ.

VERSE

Prayer

O YOUNG New Year, take not these things from me:
The old-time faiths, the shining loyalty
Of friends the long and searching years have proved,
The glowing hearthfires, and the books I loved;
All wonted kindnesses and welcoming,
All sure, hard-trodden paths to which I cling.

O blithe New Year, glad with the thrill of spring,
Leave me the ways that were my comforting!

LAURA SIMMONS.

To Carl von Ossietzky

YOU will not live to see the peace you've sown
Bear its rich yield beyond your prison wall—
The truth you wrought in silence and alone
Become the common property of all.
You will not live to see your country's shame,
That called you traitor, in assault unjust,
Nor how the clarifying years defame
The loud-mouthed tyrant, after he is dust.
You will not live to hear a thousand bells
Peal in your honor through your native land,
Nor see from towns and farms and citadels
The flag of freedom soar on every hand. . . .
You will not see such things with mortal eyes,
But from the far perspective of the skies.

EDITH LOVEJOY PIERCE.

A Zionist Takes His Stand

By Philip S. Bernstein

THE LIBERAL press has given the impression that the cause of the recent disturbance in Palestine was the forcible attempt of grasping Jews to take land and work away from the Arabs. This is so far removed from the realities of the situation that I feel constrained to restate the case for Zionism, and to explain why liberal, peace loving, socially minded Jews are Zionists.

The urgency behind the movement springs from the utter hopelessness of Jewish life in central and eastern Europe. Half the Jews of the world live in the most abject poverty and are the victims of unceasing persecution. Every informed observer knows that they are doomed if they remain where they are. It is also known that the Western nations have shut their doors against such immigration.

Jews With Only One Hope

For these European Jews there is only one hope: Palestine. It has accepted more German Jews since Hitler's advent than any other country. Last year alone it welcomed sixty thousand settlers. Even during the period of the riots it has received more Jews than the rest of the world. In August, when Arab attacks were fiercest, more than three thousand braved the dangers and settled there. The population has steadily increased until at present over four hundred thousand Jews dwell there. Experts (mostly gentile) who studied the absorptive capacity of Palestine at the time of the formation of the Jewish agency estimated that through the development of modern industry and intensive agriculture over three million Jews could be settled in the course of time.

Palestine does much more for Jews than provide a refuge for their driven bodies. Somehow it washes them clean of their complexes and of many of their faults. It normalizes Jewish life and enables Jews to live more calmly and contentedly and to face life with greater dignity and serenity. A rich new culture is being created in Palestine. Its music and theater, its literature and art are almost overwhelming in their profusion and variety, their intensity and importance, in their remarkable blending of old and new, East and West. A school system, one of the most progressive in the world, is bringing the best in modern education to a generation of happy children. A great university, crowning Scopus, is the capstone of a culture which promises to transcend even that of biblical times in its significance to the Jews and the world.

Back to the Soil!

Palestine has done even more for Jews than provide a home and the inspiration for creative expression. It has re-wed the city Jew to the soil. It has introduced into Jewish life a new concept of the dignity of labor. It has inspired the establishment of cooperatives and collectives which may be models for the rest of the world. The history of the Palestine labor movement is an epic. As far back as fifty years ago, long before the Balfour Declaration, many Zionists realized that the only hope for building a healthy national life in Palestine was through Jewish labor. They felt it would be better to forget Zion entirely than to reestablish there the unhealthy economic conditions of the ghetto. They did not wish Jews to become exploiters of cheap Arab labor, nor to be dependent on others for their sustenance. And so scholars laid down their books, and writers their pens; rabbis doffed their prayer shawls, and merchants sold their shops—all went to Palestine to work the soil with their hands. Many died from disease, privation, starvation and murderous attacks. Others came to take their place. The work went on.

It received its greatest impetus from the establishment of the cooperative-collective movement twenty-six years ago. Many of the young Jews who came to Palestine were inspired by the Hebrew prophets and by Russian socialism. They could not be content with the establishment in Palestine of any economic system based on exploitation or injustice. They established the collective. Permitting no private ownership of land, houses or machines, it eliminated all possibilities of exploiting labor.

A Blossoming Wilderness

Today the labor group is the most influential element in Palestine and numbers a third of the population in its membership. It not only works most of the farms but provides the union labor for the cities. It produces the best foodstuffs in the Near East and sells them through cooperatives at reasonable prices and at a fair profit. Its institutions are eminently successful financially and have been the basis for the largest British loans to Palestine. Being best organized they dominate the Zionist movement politically, both within Palestine and in the World Zionist Executive. They provide the world with the example of a bloodless, hateless socialist revolution which, in the light of what has happened in Russia, Germany, Italy, Spain, Austria and Hungary, seems an oasis in a blazing wilderness of bloody revolutions and civil wars.

These are the people who have literally made Palestine "bloom like a rose." They have made malaria-infested swamps habitable, and barren deserts fertile. They have developed forms of agriculture previously unknown in the East, and through their struggles have won a living wage for Arabs and Jews alike. They have established the eight hour day, unemployment and sickness insurance, and decent working conditions, which were never even dreamed of in Palestine before they came. They have established hospitals, schools and technical institutes.

Most important of all, they have done something for the souls of Jews. Nowhere in the world have I

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met Jews, or any people, with straighter bodies, straighter minds and straighter looks than these working Jews of Palestine. The scars of the ghetto have been erased. They have known the soil and it has made them free. In them labor and culture are happily wedded. After a hard day in the fields they return to a shower and supper and then an evening of literary or philosophical or political discussion, or to a concert or a play in which they themselves participate. Certainly they are the most unusual peasants in the world.

These Jews have realized that Arab relations is primarily their problem, not that of the British. And they have attempted to meet it in their own way. Where they labor with Arabs, as on the railways, they have organized a joint transport workers' union. Where they labor separately, they have tried to induce Arabs to form unions of their own. They have supported Arab workers in strikes for better conditions. They have wisely recognized that cheap, exploited, Arab labor is a menace to their own welfare and have attempted to raise the standard of living among the Arab workers. Jewish hospitals and educational institutions have been opened to Arabs. Jewish taxes support Arab schools and other institutions. There is no doubt that the Jews have improved the conditions of life for the Arab masses. If it were not for small groups of fanatical nationalists and the land owning exploiters who naturally resent being compelled to pay higher wages, deal with unions, and so on—conditions which the Jews introduced into a medieval feudalism—the two groups could live together happily.

Charges Made by Arabs

I say this in spite of certain serious accusations against the Jews. Consider the charge that Jewish labor will not permit Arab labor to be employed on Jewish enterprises. This is true, although it must be added that Arabs are employed in many Jewish enterprises where Jewish labor is not strong. But why does Jewish labor insist on this principle and how does it actually work out? In the first place it must be remembered that Arabs and Christians do not employ Jews because Jewish labor is more expensive, more independent and better organized than Arab. Therefore, if Jews did not insist on their right to work in Jewish enterprises, there would be no work for them at all. And that would be the end of the Jewish national home and would cause the suspension of all Jewish immigration into Palestine.

The developments in the older Jewish colonies where Jewish labor is weak proves the wisdom of this principle. For in many of them no Jews are employed at all, and the Jewish landowners—like the Arab *effendi*—exploit the cheapest possible Arab labor. If this condition obtained throughout the country, all of Palestine would be in the state of medieval serfdom which the Jews found when they first came back. By insisting on its rights Jewish labor has improved rather than retarded the condition of Arab labor, and has compelled Jewish employers to be instruments of progress rather than agents of exploitation.

That this policy has not been detrimental to the Arabs is evident from the increased prosperity enjoyed by the entire Arab population since the return of the Jews. Striking testimony to the benefits brought by the Jews is available in a comparison of wages and working conditions in Palestine today with those of Syria, which were even better than Palestine's before the Jews came. In Syria the twelve hour day is generally in force, whereas in Palestine most workers are on an eight hour schedule. In similar industries the Palestine wage scale is usually twice to six times as high. In the silk industry, for example, the Syrian averages 60 to 80 mils (30 to 40 cents) per day, the Palestinian 400 to 500 mils daily. The unskilled Syrian shop worker gets 50 to 90 mils, and the skilled worker from 100 to 150 mils daily, whereas in Palestine the former receives 100 to 150, and the latter gets 300 to 400. Every analysis of the economic condition of the Palestinian Arabs proves not only how much better off they are than they were, but also how much better off they are than Arabs elsewhere.

Arab Population Growing

This undoubtedly accounts for the increase of the Arab population of Palestine. Whereas the Moslem population in Arab countries like Egypt, Transjordania and Iran has either remained stationary or increased slightly, in Palestine, according to government figures, the increase has been 28.6 per cent in the years between 1922 and 1931. It is estimated that over one hundred thousand non-Palestine Arabs have migrated into the country during the past ten years, drawn by the prosperity the Jews created. Even Arab babies seem to sense that their chance for life is better in Palestine than in other Arab countries, for infant mortality is lower there than elsewhere and always lowest when the Arab settlement is close to a Jewish colony. The Jews have not withheld from the others the benefits of their sanitation and health programs. In any event, the Arab population in Palestine has increased by three hundred thousand, approximately 50 per cent, and its income, as Mr. Lloyd George stated in the House of Commons, has trebled and quadrupled during the period of Zionist immigration. All of which ought to be convincing proof that the Zionist labor policy has not hurt the Arabs.

Nor has the policy of land acquisition done them any harm. The liberal journals have given the impression that with the aid of British guns the Jews have taken the land of Palestine away from the Arabs. This is palpably incorrect. The Jews today own less than 10 per cent of the land; over 90 per cent is in the possession of the Arabs. Not an inch of it was *taken;* every inch of it was *purchased,* and for prices from a hundred to a thousand per cent higher than before the Zionist immigration. Most of this was waste land, neglected and uninhabited, which the Jews reclaimed—at what cost in labor, health and life no one who did not see those malaria infested swamps and parched stony hills can ever know. Where Arab tenants lived on large land holdings sold to Jews, it was the Jews and not the Arab landowners who were compelled by law to provide new homes for the dispossessed peasants.

That this law has been scrupulously observed is indicated by the last government investigation which found only six hundred "dispossessed" Arabs in the entire land, despite an increase of three hundred thousand in the Arab population.

This kind of land acquisition is unique in human history. No other people has acquired land in a manner so considerate of and beneficial to the inhabitants of it. The element of compulsion has not once entered the situation. When Arab landowners did not wish to sell, they did not sell, and there the matter ended. The British authorities have never employed either suasion or force to induce Arabs to yield land to Jews.

The real basis of Arab resentment is psycho-political. Into an ancient land, peopled by a mass of backward, illiterate semi-serfs and sharecroppers, ruled and oppressed by a small group of wealthy landlords, has come an intelligent, energetic, modern Western people. It is not the fault of the Arabs that they are what they are. In a generation they may be and probably with the Jews' help will be something entirely different. But at present they resent, as a backward people naturally would, the intrusion into their world of a strange, superior group. Their resentment is intensified when that group, aided by a strong Western power, announces its intention of becoming the dominant majority in the land. Now we are at the crux of the problem! If the Jews were content to be a minority and would suspend immigration and land purchases, they could work out a satisfactory relationship with the Arabs.

Why Not End Immigration?

Why shouldn't the Jews accept these conditions? First, because of those millions of homeless, unhappy, oppressed Jews of Europe. Where shall they go if Palestine closes its doors to them? Second, the freezing of the status quo will mean that Palestine will be for the Jews another ghetto, nothing more. If Jews cannot come to Palestine "as of right, not on sufferance," if they cannot enter the land in such numbers as it is economically capable of absorbing, if the Jews there must always remain a weak minority, Palestine will merely duplicate the conditions which have made their life intolerable in central and eastern Europe.

Third, Palestine is not overpopulated but underpopulated. Its present total population is about 1,300,000. In ancient times it contained a population of about five millions, on both sides of the Jordan. The experts say that even the land between the Jordan and the Mediterranean can support over three millions, if modern industry and intensive agriculture are sufficiently developed. In fact, the Jews have learned and have taught the Arabs to produce more on small pieces of land than formerly were raised on vast territories.

In the light of what has already been achieved, in the light of the experience of such small, progressive countries as Belgium, Holland and Denmark, in the light of the great undeveloped markets of the Near East, there is almost no limit to the population Palestine can support especially if it includes, as it should, Transjordania. Perhaps the best proof that Palestine is not considered overpopulated is that during recent years the Moslem grand mufti, while protesting against further Jewish immigration, has urged the immigration of Arabs from other lands, and they have come by the tens of thousands, legally and illegally.

Fourth is the fact that Palestine is but a tiny fragment of the land possessed by the Arabs. Even if we do not consider the Arab-speaking countries of North Africa, the Arab territories of Syria, Mesopotamia and Saudi Arabia with a total population of about fifteen millions contain 615,000 square miles, more than France, Germany, Italy, Belgium, Czechoslovakia, Denmark and Holland combined. Palestine including Transjordania is one-twenty-third of this area. If persecuted Jews request the privilege of entering that one-twenty-third in reasonable numbers, without jeopardizing the civil and religious rights of the Arabs there but actually promoting their physical (hospitals and sanitation), mental (schools) and economic (prosperity) welfare, who can say this is contrary to justice?

A Fight for Life

Although it is difficult to predict what the ultimate outcome will be, my conjecture is that the combination of British imperial self-interest, Arab economic self-interest and Jewish necessary self-interest will enable the Jews with some compromises to continue the building of the national home in Palestine. I cannot see how Britain without calamitous loss of prestige in the East can yield on this issue. I think eventually the Palestinian Arabs will realize that their welfare is bound up with the development of the Jewish national home, and that unless they are prepared to sink back to the level of other Arabs, they should not stand in its way. The Jews in Palestine are fighting for the very life of their people and they will not yield except to death.

Ultimately, I believe, a solution can be found similar to the relationship that obtains in Switzerland where three national groups live peaceably side by side. There is no fundamental reason why Jews, Arabs and Christians cannot dwell together amicably in Palestine under the British mandate. So long as no restrictions are placed on Jewish immigration and land purchases, it makes little immediate difference which group constitutes the majority. The Arab population is now increasing with the Jewish, and neither increase has proved detrimental to the interests of the other.

If the strike had any beneficial results, it was to compel the Jews to be more realistic about their relations with the Arabs. I have been reading the Palestine press in the weeks since the end of the strike and I find everywhere the emphasis on peace between Arab and Jew as the primary task. I find a recognition of the essentially bi-national character of Palestine, a surrender of the idea once held that Palestine must be predominantly Jewish. In fact, no domination by either side is now the rallying cry of the Jewish leadership. Although the Jews are not prepared to yield their right to immigration and land purchase, they are ready on the basis of equality of Arab and Jew to work out a common destiny in Palestine.

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What's a Leg to a Newsboy?

By Jane Whitbread

THE ACCIDENT hazard to which newsboys are exposed is great and is one of the factors which lead some newspaper companies to place the newsboys in the status of independent contractors rather than employees, thus avoiding liability." This statement from the 1934 survey of children engaged in newspaper and magazine selling and delivery, made by the Children's Bureau of the United States department of labor, is indicative of the danger to which boys in this trade are exposed.

There is wind and rain and sleet and snow. There are irregular meals, late hours and heavy bundles. But before any of these factors there is the more pressing danger of plain physical incapacitation, a danger any youngster is up against every time he crosses a street, but one which becomes much greater when a child is tired, out late when traffic lights have stopped, rides a bicycle with one hand as he holds a paper—ready to throw—in the other, or dashes in and out of traffic to catch a customer.

"Freedom of the Press"

The newspapers, when there is any discussion of regulating the work of newsboys, hide their fear or anger behind idealistic words about freedom of the press, an American ideal in which all believe, but not all interpret in the same way. Thus, in April 1934, in the midst of the struggle over the child labor provisions in the newspaper code of the NRA, Colonel Robert R. McCormick, the well-known publisher of the *Chicago Tribune,* addressed the Newspaper Publishers' Association in the following terms:

> "The right of freedom of the press is a right which shall not be abridged by any law of Congress." The freedom of the press would be abridged by any law passed by Congress, whether by the exercise of a code or otherwise, which would do any of the following things: First, unreasonably raise the cost of production. Plainly, that would abridge the freedom of the press. . . .

Such freedom is in reality freedom to exploit and it is difficult to deny that the newspaper business is indulging in such freedom. It is a gigantic industry and, according to its own admission, the distribution of its product is dependent largely on the labor of half a million "newsboys"—over 250,000 of whom are under the age of sixteen. A Hearst circulation manager, testifying at the newspaper code hearing in Washington, on cross-examination admitted that the two Chicago papers he represented used over a thousand boys under twelve years of age and four hundred under ten. Warming to his subject, he described the type of boy preferred for the work: "We have a habit in Chicago of sending our men out to schools and asking for the boys that cause the most trouble in schools. We know that boy is merely overloaded with energy and has got a lot of excess steam. We take that boy, put him on the corner, put a few papers under his arm, and let him holler his head off, and he gets rid of all that excess steam. . . . The right age for me is somewhere between ten and fourteen, and after that you can have them back."

Recklessness Wanted

This is the policy of circulation economy practiced by many newspaper publishers and it is impossible to pretend that it is not responsible for many a youngster's loss of a leg or some other injury that leaves a life-long handicap, for children are essentially "hustlers," reckless, always ready to take a chance. Nor can the newspapers deny that this work could be accomplished more safely and more effectively by older boys of high school age who are equally in need of spending money and probably more capable of learning the lessons of thrift and salesmanship which the newspapers stress as their justification for child employment.

But the policy of exploitation is not limited to the hiring of under-age children; in many cases the boys who deliver or sell newspapers have absolutely no guarantee of compensation in the case of injury, a long established right of most employees. The "little merchant" system has come into vogue in recent years and with it the newsboy in many cases has lost his status as "employee" and has become an "independent contractor." As such he is ineligible for compensation.

Dodging Employer Liability

It is difficult to believe that the newspapers did not have this distinction in mind when they inaugurated the "little merchant" system, for an address delivered by a newspaper attorney at the annual convention of the Central States Circulation Managers' Association in 1934 and subsequently repeated before the International Circulation Managers' Association, points out the necessity for care on the part of newspapers that there be no evidence in the contract with the newsboy which might indicate that he is an employee. Said the speaker, Mr. Robert C. Furman:

> Whether the newspaper is liable for injuries to the carrier depends upon whether the carrier is an employee of the newspaper or whether he is an independent merchant. If the former, then the newspaper is liable for injuries to the carrier while in the course of his employment. If the latter, then there is no liability and the independent merchant pays for his injuries and injuries to others through his own negligence.
>
> . . . the circulation department should be very careful in its distribution and delivery of papers that nothing is done that will permit the offering of evidence to indicate control over the carrier. A number of things can be done that will lessen the amount of such evidence. . . .

Recently the State Insurance Board of Oklahoma ruled that compensation insurance should be carried for newsboys despite the plea of the Ponca City Publishing Company that newsboys should not be classified as employees but considered independent salesmen. The board of directors of the Oklahoma Press Association has voted financial assistance to the Ponca City Pub-

lishing Company, which will probably carry to the state supreme court its fight to deny to newsboys their right to claim compensation for accidents incurred while at work.

Statistics Lacking

How many injuries occur to boys engaged in newspaper work? Nobody knows. Records compiled by state departments of labor are tragically incomplete. In the first place only compensable accidents are reported as a rule and if the "little merchant" is not entitled to compensation and his accident is therefore not compensable, his amputated leg does not appear in the reports. Many states do not keep separate reports for accidents to minors. And in still others there is no separate classification for newsboys, who are lumped together with others under the general term "trade."

Despite the lack of comprehensive statistical data, there is eloquent, though less formal, testimony from newspaper clippings. In a period covering roughly one month—the Christmas season of 1933—the following items were reported in the daily press:

December 18, 1933. Edward Ewing, a 12-year-old newsboy knocked down by an automobile in Corsicana, Texas.

December 22, 1933. Andrew Kennedy, a 13-year-old newsboy killed in Greensboro, North Carolina, in a bicycle collision.

December 25, 1933 (Christmas morning). Archie McLaughlin, a 13-year-old newsboy, killed in Topeka, Kansas, when struck by a truck.

December 27, 1933. Frank Pieraldo, a 13-year-old newsboy knocked down by an automobile in San Francisco.

January 13, 1934. John Farrell, a 17-year-old newsboy, knocked down by an automobile in Utica, New York.

January 14, 1934. Sol Weitzman, a newsboy, age not stated, struck by an automobile in Baltimore, Maryland.

January 24, 1934. Eugene Arri, a 12-year-old newsboy killed in St. Louis, when run down by a truck.

The toll mounts. Among the more recent cases are a 12-year-old newsboy in Lowell, Massachusetts, who died as the result of an injury received when he ran against an automobile; another 12-year-old, knocked down by a "hit-and-run" driver and fatally injured in Brooklyn, New York, while delivering papers, and a 13-year-old newsboy of Ozone Park, New York, killed last May when his bicycle ran head on into an automobile.

A Record of Tragedy

Less eloquent are the fragmentary reports from a few states reporting on such accidents. Thus a study of industrial accidents occurring to minors in California during 1932 showed that of 608 accidents reported 70 occurred to newspaper sellers or carriers—most of them to carriers. During the year four carriers, all under 16 years of age, were killed riding bicycles when the bicycle collided with a train or an automobile. One of the fatal cases reported was declared ineligible for compensation under the law, and the same decision was made with regard to four cases in which the boy was seriously but not fatally injured.

In Ohio, where there is no state law regulating the work of newsboys (some cities have local ordinances) the State Industrial Commission in 1931 reported injuries to 21 newspaper employees *under the age of 13.* Illinois in 1929-30 reported 22 compensable accidents to children not "technically" employed, of whom 12 were newsboys.

Reports of cases of compensable injuries to minors, closed in 1935 in New York state, reveal the following figures on newsboys and carriers: of six children under 14 years suffering temporary or permanent partial disabilities, four were newsboys hurt in automobile accidents and falls. Of thirty-three children 14 and 15 years old, four were newsboys, two of whom were injured while on bicycles. *Only* eight children? Yes, but eight in a state which *does* attempt to regulate child workers in this trade—one of the thirteen states that bars such work for boys under 12 years. How many there would have been if there were no legal regulation can only be conjectured.

In 1934 a leading American newspaper carried an advertisement picturing a little newsboy in the rain. The caption read: "Neither snow, nor rain, nor heat, nor night, stays these carriers from the swift completion of their appointed rounds." The papers, like the mails, must be delivered. That no one disputes. But we do not trust our mail to children!

So This Is a Sit-Down Strike!

By Harold P. Marley

THE SAME day that the Bendix automobile accessory strike ended at South Bend, Indiana, another "sit down" was called at the Midland Steel Products Company plant in Detroit. When the early night shift came to the gate, they passed their lunches through windows and over the high woven-wire fence to the nine hundred men who had been on the job since early morning.

On that first cold night of the winter, a night of jollification followed inside the factory walls. Heat, alternately turned on and off by the company, was sufficient to keep the workers' spirits from lagging as they played cards, sang and caught naps as best they could on greasy sawdust about the machinery.

I visited the novel scene on the third day of the strike, about eighty hours after the men had gone into the factory. If any were tired of the vigil, they didn't show it. Smiling faces were poked through the windows as friends passed up cigarettes. They resembled doughboys peering through portholes of a transport in wartime. Indeed, the whole thing reminded me strongly of the war, except that this apparently was coercion without violence. No smashed windows could be counted, as at the Remington Rand strike in Cincinnati last summer, where scores of deputies and police tried to maintain order. Here not a single policeman was in sight, and through the office windows one could see the white-collar group catching up on their bookkeeping.

It was almost too peaceful. I wondered what was going on upstairs in the offices where the fruitless three hour conference with the men had been held the

previous Sunday evening. Beyond the fence, topped with barbed wire as in a concentration camp, was the parking lot where a couple of hundred cars were stranded. Groups of three or four men sat in some of the cars visiting, or reading the strike edition of the *Midland Flash,* a two-page mimeographed paper turned out by the union officials. One Negro had a copy of the *Daily Worker* under his arm. Peering through the open window, which served as a kind of hotel desk across which were constantly being passed bundles, I saw men loitering about the huge punch and drill machines. The possessive instinct which a worker has for his job seemed vividly incarnated.

Greetings were shouted back and forth. A Pole asked about the temperature. "It's warm enough. We're okay . . . we'll stay until Christmas if we have to."

Another shouted, "Rent a hall for the victory celebration."

The workers seemed to be in complete control of the situation. Someone had hung up the sign, "No help wanted today." Sentries guarded the great piles of steel frames which should have been full-fledged cars by that time. Not even the inveterate reporter poked questions at the self-confident strikers and no photographs were rushed to a newspaper office. A conspiracy of silence, like that in the play, "Bury the Dead," was effectively carried out by the press of Detroit. Here, however, the men sat down on the job, instead of standing up in their graves. Here was news, reams of it—good human interest stories about nine hundred homes suddenly left without manpower, with loyalties and illness cutting across the whole picture.

Technique of the Sit-Down Strike

On the way to Slovac Hall, where the cooking was being done, I considered the strategy of these automobile workers. Cars have to be built around skeletons. Eventually, Ford and Plymouth would be caught by a shortage if the strike was not soon adjusted. And the shortage would come in the shortest possible time because it was just at the height of the rush season. The "folded arms" strike of France, widely publicized in the early fall, had spread across the water. Here was a technique which rendered superfluous the strike-breaking tactics of the employer and the all too futile picket lines of the worker. Department stewards, a part of the union plan of organization, maintained the morale within the plant, seeing that no man left unless ill, and that no stool-pigeon spread the gospel of defeatism. Had the company decided to operate, a pitched battle would have ensued, and nothing short of a regiment could have removed the nine hundred men from their posts. Eviction, that dreaded weapon used against workers' families in company towns, could not be employed here. The men were upon another's property, but they had been invited to enter.

The hall, almost a mile from the factory, was filled with men and women, Slovaks, Poles, Negroes and those whom we habitually speak of as coming from "native American stock." In the auditorium, three hundred had been listening to their officials report on the progress of the strike. A Scotchman named Johnson was congratulating them upon the solidarity they had shown.

I found that a small kitchen had been pressed into service to feed the multitude of the self-incarcerated. The cook, a former chef, had been working only a week in the Midland factory, and the woman who was bossing the job, a union official, had recently come from Cleveland. On long tables there were boxes of food and four women were engaged in slicing bread. About forty women workers who had been in the factory when the strike was declared had been released to march in a body to the kitchen. Food came in donations from near by merchants. Thirty gallons of milk was being donated every day by the milk drivers' union, and other cash donations helped along.

Here was friendliness and conviviality in the midst of conflict. It was almost like a "Y" hut during the war. Deep down, the people knew what they wanted, and they were going about getting it in an orderly manner.

Demands of the Strikers

Looking at the copy of the *Midland Flash* I read the five demands. They did not seem extortionate. Ten cents an hour raise was not much for an industry which was announcing million dollar bonuses. The Briggs company actually made such an announcement during this strike. The men asked straight seniority rights, time and a half for overtime, and union recognition in all departments.

One doubted whether most of these strikers and their supporters comprehended the size of the war in which this particular strike was but one skirmish. The United Auto Workers' officials might know. They were engineering several simultaneous strikes, and they could have few illusions about the power of the automobile industry's corporations. But these people of Hamtramck were actually setting a pattern for a new kind of industrial warfare throughout the Detroit area, whether they realized it or not. The newspapers might bury the news in the lower corner of page thirty-three, but this idea of standing by the machines as one would stand by a comrade in distress was going to spread. It would certainly reach the Plymouth workers, now idle. It would have spread across the street to the big Hupmobile factory had that not been already closed for a year. Ford's Rouge plant, fifteen miles across town, would learn of it, and so would his little baby plants scattered all over eastern Michigan. The General Motors' cities, Pontiac and Flint, would be affected.

The general who cautioned "silence" in "Bury the Dead" couldn't suppress the news of the thing he hadn't learned about at West Point. Here is something previously unknown for those who gape at the new models to consider. Automobile workers, long starved for a union, are now turning to organization wholeheartedly. The motoring world may stamp its feet impatiently while waiting for its new models, but it will have to wait for something more than a shiny new car to come off the line.

JANUARY SURVEY OF BOOKS

Challenge to Secularism

GOD TRANSCENDENT. *By Karl Heim. Charles Scribner's Sons, $3.50.*

THE SENSITIVITY of religious thinking to changing events and theories in the arena of contemporary social and political affairs is dramatically illustrated by the two editions of Dr. Heim's *Belief and Thought.* In the first edition of 1931 he set forth the grounds of Christian belief for a despairing generation which in the face of the enigmas of reality had lost all its beliefs. Then came the nazi revolution in Germany. In 1934 he rewrote his book to challenge the buoyant philosophy of life which had caught up the German people in the enthusiasms of Hitlerism. He now feels constrained to assert the Christian view of God as above blood or race or any other tendency within the world-process. No longer to fill a religious vacuum but to dispute a religious error has become the object of the revised edition, of which the present volume is with one exception a competent translation. The exception is the use of "thou" to translate the German *Du,* in reference to God and people as objects toward which we must take a personal relation of decision. *Du* is normal German; but "thou" is abnormal English. Not a little of the vigor and vitality of the several objective theologies now current in Germany is lost because of the misguided literalness of the translators at this point.

Dr. Heim brings to the support of his rethinking of theology a philosophical point of view that is having considerable vogue in Germany, known as phenomenalism. This philosophy emphasizes the factor of time and of personal perspective in all metaphysics. (1) The Ego stands in the living present and by its decisions affects the future. The past is fixed and uncreative and forms the subject matter of science. (2) Reality can never be examined impersonally but only and always from the relative point of view of the observing Ego.

The book rightly gets its special English title because of its concentration on the meaning and truth of transcendence for contemporary religion. To focus attention on this theme is no small service in a time of dissatisfaction with doctrines of immanence. Dr. Heim points out that until the Copernican revolution the transcendence of God was conceived in spatial terms: He is up or out there. But in the light of contemporary cosmologies what does it mean for theologians to speak of God as "beyond," as "supernatural," as "wholly other"? To answer this Dr. Heim calls attention to the existence, within what he calls the "intra-mundane relations of objects," of two radically different modes of demarcation. On the one hand is the distinction between objects within the same plane or area of experience: two houses occupy different spaces. On the other hand there is the distinction between two infinite planes or surfaces which yet intersect each other at a given point of common content. Similarly there is a difference between the world of some one else's consciousness and the world of my own consciousness, a difference which cannot be expressed simply by magnifying the gulf, the abyss which separates things within my world-picture. This distance which separates my world from the world of another is used as analogy for the reinterpretation of the divine transcendence.

Dr. Heim challenges secularism as it exhibits itself in two different forms: idolatry and pantheism. By idolatry he means the arbitrary bestowal of absolute status upon some particular member of a causal series. Beyond the authority of this arbitrary absolute the idolater does not push his questions to enquire about the legitimacy, let us say, of some "leader" or the present government: there it is. By pantheism Heim means the acceptance of the past course of events as conferring validity upon the present situation. This occurs when we may say that "it is actual matter of history that this popular government took the helm."

As over against these two alternatives stands the third possibility of God, who is neither a member of the causal series nor the totality of the infinite series of relations, but distinct and so at once inconceivable and "the only ultimate basis for all responsible action within this world." Only by this belief can we "win freedom ever anew from the hard domination of secularism, the condition in which again and again the spell of the world enthralls us."

That there is such a transcendent God Dr. Heim does not in the present volume undertake to demonstrate. Translations of subsequent volumes are to follow. He assumes that God is and that he is transcendent, "as every chapter of the Bible and every sentence of Christian dogmatics at least tacitly asserts." The practical implications of this belief he hardly touches upon. Hence his challenge to contemporary secularism loses much of its force. But the challenge is there.

ARTHUR CUSHMAN MCGIFFERT.

But Who Will Bell the Cat?

THE COMMONWEALTH OF INDUSTRY. *By Benjamin A. Javits. Harper & Brothers, $3.00.*

THE SUBTITLE of this volume is "The Separation of Industry and the State." The author does not like the increasing encroachment of government into the realm of industrial operation and control. This is not the province of the political state. On the other hand, he regards further encroachment as inevitable unless industry governs itself. With proper self-discipline industry can be an instrument dedicated to public service. He wants business to assume responsibility for employing all the nation's employables—not at subsistence wages but with remuneration which will make possible an increasingly high standard of living.

He accepts the conclusions of those who say that industry has at present the machinery and resources which, if properly utilized, would make it possible for all American families to enjoy the goods and services now available only to those having an income of $4,000. He recognizes the basic difficulty involved in the present spread between the income of American consumers and the prices asked for the goods produced by industry. He regards as criminal the behavior of those who underpay labor or who manipulate industrial and financial processes for selfish advantage gained at public expense.

Government is to leave business alone but industry must do a thorough housecleaning and settle down to the task of producing goods for those who need them. The philosophy of economic scarcity must be forgotten. Under his "Industrial Commonwealth," industry will accept five great responsibilities: (1) Guarantee to employ all those who are able to work. (2) Assure economic justice to all. (3) Guarantee the whole population sufficient credit at very low interest to keep purchasing power in line with production. (4) Distribute enough of the profits of industry to the workers to increase purchasing power and to make possible the repayment of all credits. (5) Set up research bodies for the purpose of continually improving products.

This self-government is to come about by having the various trade associations prepare code agreements which are to become the industrial law under which business is to operate. Enforce-

ment is to be in the hands of special courts set up for the purpose of seeing to it that nobody chisels on wages or on "fair prices."

Mr. Javits has great regard for the courts and shows great concern over "fair prices." He says the decision of the Supreme Court that "public utilities companies are entitled to a fair return has enunciated" the principle that industry is entitled to fair prices. . . . "We believe the courts are a balance wheel . . . between government and industry. We believe the courts of the United States have shown wisdom and industrial statesmanship, transcending that of any economists or groups of economists." This naiveté about legal processes characterizes the whole volume. The frailties of industrialists and politicians are freely discussed but not those of lawyers and judges. Mr. Javits is a lawyer.

The whole scheme has much in common with the late lamented NRA. It does, however, encompass much broader economic and social goals and demands much more from industry.

The book has one serious omission. It fails to say how the present owners of industry are to be converted to the plan. Unless they can be led to accept it—well, maybe the author will write another book telling how this detail is to be handled.

ELLIS COWLING.

Devotions for Modern Youth

LIVING COURAGEOUSLY. *By Kirby Page. Farrar & Rinehart, $1.00.*

TO THE SERIES, *Living Creatively* and *Living Triumphantly,* Kirby Page has added *Living Courageously.* The editorial plan remains the same: ten chapters wherein religious problems of our day are considered, problems both social and personal, and then "Ten Cycles of Readings for Daily Stimuli," quotations of prose and poetry from writers ancient and modern (predominantly modern), arranged for one hundred days.

Kirby Page's introductory sentence states the theme for this new volume: "In an age of social convulsion a man must lay hold on courage if he is either to experience the deeper satisfactions of life or to render significant service in creating the good society."

The "deeper satisfactions" specifically stressed are the sharing of Jesus' reverence for human personality, that deepened consciousness of kinship with every other living person—this and a willingness to follow the cross as a "standard of action." The "good society" which Mr. Page envisions is a world freed from the first two of "hell's masterpieces," war and fascism. It is a society of effective democracy, a more complete democracy than any we have yet experienced: a vast extension of public privileges; a triple organization of workers, consumers and voters; equalization of economic power; and a substitution of equalitarian society for the profit system. In the readings which follow (ten cycles following the themes of the ten introductory chapters) emphasis is laid on the necessity of courage in any successful approach to these problems of individual and social living.

The importance of *Living Courageously* is not the presentation of new material, but the preparation of familiar material in a pattern for daily devotional reading. The two companion books have proved exceedingly popular in student conferences and young people's groups. This one is likely to enjoy similar and equally deserved popularity. The series is the accepted devotional literature of young Christian America today.

In the days of this reviewer's youth, Dr. Fosdick's handbooks on the meaning of faith, prayer and service, with that admirable study, *The Manhood of the Master,* served for daily inspiration and colored some part of his generation's thinking. Mr. Page's trilogy is in this line of succession. The devotional reading of any age is a significant index to the conceptual validity and emotional vitality of the religious living of that age.

If the generation for which these books are compiled takes its religion from their inspiration, what will that religion be like? It will be a religion socially conscious, aware of conditions to which other generations have been nearsighted; inherently honest, determined to gather and face facts, although, perhaps, lacking in the mood to assimilate and interpret them with leisurely thoroughness; fundamentally practical, scoffing at monastic piety or nonsocial goodness, and needing to guard itself from monopolizing the label, "Christian," for the followers of their own good causes; and adventurously courageous, with a courage born of conviction, that may yet build a corner of the yearned-for Kingdom if it keeps to the Calvary roadway.

KENNETH IRVING BROWN.

Toleration in Seventeenth Century England

THE DEVELOPMENT OF RELIGIOUS TOLERATION IN ENGLAND, 1603-1640. *By W. K. Jordan. Harvard University Press, $5.00.*

WITH CLOSE research and unimpeachable objectivity Dr. Jordan here sets forth the history of the toleration question through thirty-seven years of English history. His main sources are public documents and the mass of pamphlet and sermon literature in which the age abounded. Nobody is more understandingly treated in the book than King James I, whose policy is marked by inconsistencies that arose from his combination of theoretic absolutism with a humane distaste for ruthlessness, and from the embarrassing agitation of right and left wing groups.

The author skilfully classifies the "dominant" and "minority" groups and treats their attitude on toleration from a direct study of representative writers among them. Evidence of the publication of many radical tracts gives the impression that through the reign of James the repressive laws were administered with all the mercy compatible with the maintenance of authority; and this impression is supported by the facts concerning prosecution for heterodox opinions which Dr. Jordan presents with meticulous care. As Laud's system developed under Charles I, it brought both sullen acquiescence and vigorous resistance. The crucial part taken by Scotland in this resistance is not discussed; presumably the author felt that he could justly exclude it under the terms of his title. Yet he affords considerable space to a treatment of the rise of liberal thought in connection with the Arminian controversy in the Netherlands. This is done in order to make clear the influence of Dutch liberalism upon a group of religious laymen who led a moderate party in England. The liberalism of Bishops Usher and Hall, which went beyond that of Hooker and discountenanced Laud's severity to the Puritans, helped to impart a new breadth to Anglican theory.

The leading spokesmen of the minority arguments for toleration are treated with suitable fullness. Jordan points out that though original Calvinism did not abjure persecution, its predestinarian theology made coercion valueless for salvation, and so pointed toward tolerant principles. His treatment of John Robinson, whose tolerance manifestly grew out of his Calvinism, offers an excellent example of this. Probably the most effective pamphleteers for toleration were in the ranks of the Baptists. The English Baptist founders, Smyth, Helwys and Jacob, claimed for all "the blessed liberty to understand the Scriptures with their own understandings." The phrase is Jacob's, but the argument is most fully developed in Leonard

Busher's *Religious Peace* (1614) and John Murton's *Humble Supplication* (1620). These authors regard persecution as anti-Christian, harmful, alike to religion, society and the state, and repulsively inhuman. Even here there are surprising limitations, however. In the midst of an eloquent defense of freedom of propaganda for everybody, Busher naively inserts a caveat against permitting Roman Catholics to rest arguments upon the authority of the Church Fathers. Verily, toleration is a relative term.

Dr. Jordan gives himself too little space to generalize. This is his second volume in a series to be completed in the third. It is to be hoped that in the closing volume he will include adequate treatment of the historical lessons gleaned from his important researches. What he has now written cannot fail to set his readers wondering how far toleration in practice is due to toleration in theory, and how far we have to thank seventeenth century radicals, who asked a liberty their own age could not afford, for the privileges of our freer society.

JOHN T. MCNEILL.

This World's Revolving Stage

WORLD POLITICS (1918-1936). *By R. Palme Dutt. Random House, $3.00.*

FRESH off the press, this book is fast becoming obsolete. It was written by the editor of the *British Labor Monthly*, whose *Fascism and Social Revolution*, two years ago, gave him high rank as a diagnostician of economic and political ills. But crises are flashing on and off the world stage too fast even for Mr. Dutt's agile mind. Spanish democracy was too auspicious for him to anticipate the civil war which we are now beginning to take for granted; and the growing unity and military strength of China either escaped his attention or was considered relatively unimportant when he wrote his chapter on the world's main areas of conflict.

Despite these omissions, *World Politics* is still a very important book, for it presents the present turmoil not so much in terms of the inevitability of another world war as in terms of an overwhelming world crisis concerning which mass decisions must be made and made quickly. Being a good Marxist Mr. Dutt says, of course, that under capitalism and its present stage of economic imperialism war most assuredly is inevitable; but his point is that the very strategy of war resistance, if it is to be employed intelligently, must be identified with the strategy of social change.

Economic imperialism cannot maintain permanent peace; so much is clear. It can organize a League of Nations and create international blocs for purposes of "collective security." It can draw up Kellogg pacts which everyone may interpret as he pleases and which become so involved with reservations as to render their ultimate purpose null and void. It can even generate among individuals a well-meaning but misguided form of pacifism. But despite its fine sentiments and ideals, economic imperialism cannot develop the necessary machinery to guarantee the peace. Its very nature is inimical to such a possibility.

The span of years included within the purview of this book gives the author an effective historical illustration for his argument. Capitalist imperialism, says he, is involved in a cycle which goes somewhat like this: 1. War. 2. A remaking of the map as dictated by the conquerors in terms of their own economic restoration. 3. A feverish increase of industrial activities followed by a depression. Those stages were reached in the late twenties and the early thirties. But the depression not only upset delicate international balances. It also offered the excuse for a vigorous rearming as a means of recovery and of defense; and the next war, if and when it comes, will complete the cycle. And this is the point: Unless other nations join Russia in exorcising capitalism the same old cycle will begin all over again out of the wreckage of the next war. There is no alternative.

War resistance is therefore the crucial and immediate problem of these times, and for several sound reasons: There is, first of all, the frightful cost of war. There is, second, the necessity of organizing the working classes and educating them in terms of social change. War, finally, means military dictatorship, the destruction of civil liberties and the suppression of all those who would tamper with the status quo. Moreover, war now or in the immediate future is more likely to help the masters who are in the saddle than the masses groping for economic and political liberation. The longer the next capitalist war is delayed, therefore, the stronger will be the position of the forces of basic economic and social change.

It is thus that Mr. Dutt comes back to his original point, namely, that the fight for peace, if realistically conducted, is the beginning of the great fight for economic change. Mass organization, mass education, mass resistance, cutting across all nationalist lines, is the hope of the world.

There is nothing new in either the diagnosis or the prescription suggested in this book, for the author says roughly what many others have been saying for a long time. But there is something reassuring in having a man of R. Palme Dutt's dimensions present the case of out-and-out radicalism between such attractive covers, in such readable form and with such an overwhelming array of citations and arguments. The daily fare of world melodrama as presented in the newspapers becomes at once more intelligible and more important if it is read against the background provided by this brilliant author and this illuminating book.

EDWIN T. BUEHRER.

Bread and Water Theology

OUR FAITH. *By Emil Brunner. Translated by John W. Rilling. Charles Scribner's Sons, $1.75.*

PROFESSOR BRUNNER has attempted in this succinct volume two impossibilities: to present an entire compendium of theology in a book of 153 pages, and to do this in terms such that the wayfaring man, though a fool, need not err therein.

The result, although in many respects a masterpiece of concise, well-articulated and forceful statement, is disappointing.

The attempt to present Himalayan Christian conceptions and convictions in primer form is extremely hazardous. There are many glowing insights (as well as glittering generalities), many contributive evaluations, but also many dogmatic assertions unworthy of so great a theme. The total impression is one of confusing contradictions—now affirming, now denying, now convincing, now provocative. Paradox is one thing, and Christianity is full of paradoxes, but self-contradiction is another to be avoided only by qualification, which the writer nowhere permits himself to employ.

This is not milk for babes but bread and water for bad children. Doubtless there is need of rebuke to a self-satisfied and anthropocentric generation and Professor Brunner has proved himself well qualified to administer it (better qualified, because more balanced, than Barth). But this is not the Good News, with its hope and joy and faith in redemptive resources. At any rate it is a clouded gospel. It is in fact Calvinism once more —modified and moderated but not transcended—re-enthroning the sovereignty conception of God. Men are God's "property," rather than his children. "This is the faith, the full whole evangelical faith—election from eternity to eternity." It is true that "double predestination" is disavowed, but *election,* instead of divine persuasion and free choice, is the ruling concept. As a result, three of the most vital and essential prin-

ciples which lie at the very heart of Christian faith are almost wholly absent from this summary: (1) *development*—or progressive revelation—revealed to our age as to none before, but its essence in the kingdom parables of Jesus, the prologue of the Fourth Gospel and the daring universalism of Paul; (2) the sense of the *worth of personality* as given by Jesus; (3) most serious, *social vision.* It is, indeed, as if the glowing ideal of the kingdom of God, so central in Jesus' mission and so greatly in need of vital reinterpretation and application to the life of our time, were as unknown to the author as was the idea of the Holy Spirit to Cornelius.

These are serious, perhaps extreme, strictures upon the work of a widely influential and truly noble Christian theologian. They are made with genuine respect and regret and in the interest only of what the reviewer believes to be a larger and more vital understanding of Christianity.

JOHN WRIGHT BUCKHAM.

A Champion of Power Politics

NAPOLEON'S NEMESIS: THE LIFE OF BARON STEIN. *By Constantin de Grunwald. Charles Scribner's Sons, $3.75.*

AS AN interesting indicator of the temper of our times the contemporary revival of interest in the first Napoleon is worthy of contemplation. The reviewer has noted within the past year not less than twenty books about Napoleonic men and events, specifically designed for American readers. Movies and novels on the Napoleonic period have become numerous. Does all this indicate a love of history simply for its own sake, or does it express some undefined spiritual undercurrent moving in the modern world? Such a question is inevitably posed, but not satisfactorily answered, by the book under review.

This volume is by a Russian author now resident in France. Written in French, apparently in 1934, it is now available for American readers. A genuine work of scholarship, representing work in German, French and Russian archival sources, it shows also a wide acquaintance with the latest secondary works in the field. It is not, however, a work exactly in the Ranke tradition of writing history *"wie es eigentlich gewesen,"* but is rather more like the Treitschke type of historiography. That is, it has a definite thesis couched in patriotic terms, which it seeks to prove by historical facts skillfully arranged. The thesis, as stated by the author, is that "Stein was typical and representative of the Teutonic race . . . standard bearer of the imperial and national Germanic idea—a man of the sequence: Luther, Bismarck, Hitler."

To prove his thesis, Grunwald tells the life story of Stein in a very skillful way. Born in the Rhineland in 1757, Karl Heinrich von Stein entered the Prussian civil service in 1780, and rose rapidly until he became chief Prussian minister in 1804. He set to work to inaugurate a series of socio-economic reforms for his country which constituted a veritable new deal. Despite these, Prussia suffered the catastrophic defeat of Jena in October, 1806, and soon after Stein was dismissed. Within a year, however, he was back again, and more energetic reforms were launched. Napoleon banished Stein by imperial proclamation in 1808, and the latter fled the country. He played an important part in the Russian resurgence in 1812, and was with the anti-French armies thenceforward to the final downfall of the emperor. After the Congress of Vienna, his chief activity was in historical work. He died in 1831.

The career of Stein, while perhaps not as nearly parallel to that of Luther or Bismarck or Hitler as the author implies, has nevertheless certain aspects worthy of thoughtful consideration by us all. Two of them may be noted. In the first place, Stein's fanatical devotion to Prussian militarism was based upon his contacts with the French leaders during their occupation of Prussia between 1806 and 1813. Had the French, or Napoleon himself, given any evidence of restraint and fair play during those years, how different would have been the outcome. Memories of the invasion of the Ruhr, just thirteen years ago, give us pause if we are tempted to judge the past too harshly. In the second place, it is clear that Stein thoroughly approved the secret rearming of Prussia during the period of French ascendancy, and assisted his friends, Generals Scharnhorst and Gneisenau, to achieve this end. It is certainly appropriate that Hitler has named his two new superdreadnaughts now a-building (both utterly illegal under the Treaty of Versailles) "Scharnhorst," and "Gneisenau." If he builds a third, he may well name it "Stein." Thus the orthodox patriot keeps alive the fires which recurrently devastate mankind.

Stein was such a patriot, and a brilliant one. Yet one rises from a perusal of this book with the conviction that Edith Cavell spoke truly when she said: "Patriotism is not enough." Some leader of a nation, some time, somewhere, must break the vicious circle of preparation for war, *revanche,* and new war again. For, as Malinowski shows in the December *Atlantic Monthly,* war is an utter anachronism in modern society. Every bulletin from Madrid proves the point. Stein was a great man in the terms of the old ideology of statecraft. But unless our generation can develop new canons of political greatness, the historian of the future will write of us that we signally failed in our supremely important task.

J. DUANE SQUIRES.

A Call for Religious Authority

CHRISTIANITY IN AMERICA: A CRISIS. *By E. G. Homrighausen. The Abingdon Press, $2.00.*

BY MEANS of articles and addresses, Mr. Homrighausen has done much in recent years to bring the convictions and insights of crisis theology to bear on the American situation. Now he offers us a survey of the full range of his reflections on American Christianity. The crisis of our Christianity is analyzed as due to the lack of an idea of the universal church, which in turn is due to lack of theological authority, to the sectarian tradition and the sectarian mind. But the crisis is due no less to sterile intellectualism which takes an essentially speculative, uncommitted attitude toward God and the gospel, being grounded not on faith in God but rather on faith in self-sufficient human reason. It is furthermore evident in the exaltation of religion, that is, of man's religious consciousness with its aspirations, and in the lack of sound theological thought.

The second part of the book deals with the Christian response to the crisis. It defines preaching in terms of the announcement of God's word to man; it seeks to set forth the authority of the Bible in terms neither liberalistic nor literalistic and to define the meaning of the church, of Jesus Christ and of the Christian message from the same point of view. What is wanted is a universalism and an authoritarianism which will not fall into the old errors of absolutizing a relative church and a relative Scripture but which will yet put men under the authority of the absolute God who proclaims his word through relative agencies.

The book will be welcomed or dismissed by many as another effort to apply Barthian theology to American conditions or to reestablish a critical or uncritical supernaturalism. But the term Barthian in this connection is no more significant than the term Ritschlian was a generation ago when there were many "Ritschlians" who awoke to the same problem which Ritschl faced without being dependent upon him. To label the movement as "supernaturalist" is to fall into the old, erroneous confusion of theology and metaphysics; yet it must be conceded that there are places in the present volume in which

the author himself comes dangerously near this fallacy. Homrighausen, however, is neither defending Barthianism nor supernaturalism; he is concerned rather with the recovery of dynamic in American Christianity and is pointing to the place where dynamic may be found, that is in faith and in reconciliation. We shall need to say of this book what must be said of other similar attacks upon the problem, that it is not yet a witness to the recovery of the dynamic but rather evidence of our increasing awareness that "there is no health in us" and that we must look again to "the means of grace and the hope of glory" for fresh vitality.

Mr. Homrighausen's analysis seems to this reviewer to be inadequate at one point in particular. He holds American sectarianism to be largely responsible for the present estate of American Christianity and theology, and he seeks some way to bridge the gap between our churches and historical, traditional Christianity. But historic, traditional Christianity has vices all its own, against which sectarianism rebelled, and which may be held responsible for the low estate of Christianity in other countries. Shall we not need to say that conversion, which begins at home, is required of the American sects as it is of the traditional churches elsewhere; that we cannot deny our past, nor return to an earlier time, but can only face the judgment of God in our existential present? And must we not also say that even the idea of a universal church cannot save us; that the church remains under all circumstances an instrument of the gospel, not vice versa?

H. Richard Niebuhr.

Bringing St. Paul to Life

In the Steps of St. Paul. *By H. V. Morton. Dodd, Mead & Company, $2.50.*

THIS is the sort of book that one would like to read through in one sitting. For several years the name "Morton" has been a synonym for excellence in travel books. His titles usually begin with "In Search of" and end with Scotland, Ireland, Wales or England. Two years ago he published *In the Steps of the Master,* in which he followed the routes and journeys of Jesus. It was generally received as a most delightful, as well as most informing, book about Palestine. Now he presents this volume wherein he retraces the steps of St. Paul.

Beginning in Syrian Antioch, where men were first called Christians, he follows the apostle to the island of Cyprus and then to Turkey, visiting the cities of Tarsus, Derbe, Lystra, Pisidian Antioch, Ephesus and Izmir. Then, like St. Paul, he crossed over to Philippi, Salonica, Beroea (now Verria), Corinth and Athens. After going back to Palestine, the author sets out on the last of the journeys which includes Malta, Naples and Rome, where it is believed St. Paul was martyred and where he is entombed.

It would indeed be difficult to find a more acceptable guide for such a journey. The author is an experienced traveler with a love for adventure, and he is unusually familiar with the history of that part of the world and with the results of archeology. Finally, to prepare himself especially for this task he soaked himself thoroughly in the literature dealing with the work of St. Paul, as his excellent bibliography indicates. The result is a vivid trip filled with pleasure and profit.

St. Paul has become alive for me in these pages. Here is the way Morton does it: "The silence of night lay upon Konya. Only the shrill call of the watchman's whistle awakened echoes in the dark town. I had visited those places in Galatia which first heard the gospel of Christ; and now by candlelight, I read the epistle which St. Paul addressed to the people who lived in this town eighteen centuries ago . . . I put down this letter with the knowledge that once again a man had heard St. Paul's voice in Galatia." Or: "I went there one morning to read the epistle to the Corinthians, and sat on a wall with the capital of a marble column as a back rest; . . . I was probably sitting not more than five minutes' walk from the houses of those Corinthians to whom the letters were addressed." As the author did this type of thing for the various letters of Paul, something entirely new happened to my appreciation and understanding of this great missionary; his letters seemed to have been written only yesterday.

I cannot conceive of a better introductory volume to the study of "a man who, armed securely in faith, took the whole world in his stride."

Ray Edwin Bond.

Vengeance or Correction?

Prisons and Beyond. *By Sanford Bates. The Macmillan Company, $3.50.*

HERE is a progress report such as no other prison administrator, with the possible exception of the commissar of correction of Soviet Russia, has ever been able to present. In seven short years the federal government has taken its correctional burden off the backs of the faltering states and has set up in the penitentiary business on a grand scale and with a clear-cut understanding of its problems. Sanford Bates is agreeably modest, giving a generous portion of the credit to the politicians in control and to his numerous assistants, among whom, indeed, have been the pick of the profession. Yet the leadership has come in large part from Commissioner Bates himself, and the achievement gives him a secure place among the half-dozen most influential prison reformers in our history.

It would, therefore, be idle for a student of the literature of prison reform, one whose visits to prisons can be numbered on the fingers of two hands, to undertake to pass judgment on such a career. But Mr. Bates has earned his reputation as an administrator, and this, his first major attempt to phrase his problem, and indeed the whole correctional problem, merits an independent rating.

The first feature that strikes the reader is the open-minded and candid manner, free from passion and sentimentality, with which problems and policies are set forth. No one will weep over this volume, nor will any rise up in wrath to shake a fist at brutal mankind. It is worth noting again that this is a progress report and that it contrasts sharply with the impassioned indictments which have largely dominated the literature of prison reform since the days of John Howard. It does not attempt to outline the "science" of penology as Beccaria did in 1764 and F. H. Wines over a century later; nor does it paint the full picture as Howard did for his day, Wines and Dwight for the sixties, and the excellent *Handbooks of American Prisons* for contemporary America. But it is high time that we had a clear statement of a working program suitable to our needs, and here we have one that discloses a centralized organization engaged in a frontal attack on the correctional problem. This volume will lead, rather than goad, responsible authorities into action.

Since the word "leader" has lately acquired a special connotation, it is perhaps well to add that there is here no hoarse-throated exhortation to mass action, nor any horse-sense philosophy pointing to simple short-cut solutions. The problem is one that only the patient collaboration of the best minds can hope to solve. Mr. Bates reveals a surprising understanding of the contributions the various skills and techniques have to offer, and of the degree of patience we must show toward the limited achievements of each. He assesses the merits of probation, parole and intramural self-control, of educational, recreational and industrial activities, and of methods of classification and prognostication. With a reassuring grasp of the entire situa-

tion, he debunks the claims of the braves of the press to the scalps of these allegedly outmoded panaceas. The reader soon feels that we are getting somewhere, and wishes to go further.

There is plenty of confidence in this volume, but there is very little blind optimism. We are gripped by a sober realization that here is an extremely grave problem and that many of us are working at cross-purposes. Thus in respect to the prison labor problem, given its due place in the center of the picture, Mr. Bates strongly contends that we cannot correct malefactors by supporting them in idleness. Possibly the objections of the William Greens might be answered more effectively if those in charge of planning state-use industrial programs for convicts would declare bluntly that labor's job is not to safeguard its right to support all parasites but to plan production for its own more bounteous use. It is, of course, too much to ask the commissioner of prisons to formulate a planned economy for the nation, and we may well be thankful that one who sees the prisoner's industrial needs so clearly is in a position of leadership in these days when the Hawes-Cooper Act is making the right to labor the crucial question in so many prisons.

The most encouraging revelation of this progress report is the distance our distinguished prison administrator has traveled from the century-old assumption that imprisonment is the best method for correcting malefactors or even for protecting society. The chief criticism that might be lodged against the huge building program that has been carried forward so rapidly by the federal government is that these structures have been erected out of materials that will not crumble to pieces within a score of years. It is reassuring to see that Mr. Bates has little intention of further cluttering our landscape with fortresses that will defy time and progress as have the bastilles of the early nineteenth century. What we need is a courageous leadership looking toward the solution of our correctional task by trained case-workers applying various schemes for restraint and restitution and resorting to confinement only in those cases clinically adjudged to be dangerous. It is to these goals that Mr. Bates points in *Prisons and Beyond.*

BLAKE MCKELVEY.

A Forgotten Quaker Discovered

THE NAME IS LIVING: *The Life and Teachings of Isaac Penington. Edited by M. Whitcomb Hess. Willett, Clark & Company, $1.75.*

THIS BOOK brings one a surprise visit from a great soul! If you know as little about Quaker biography as this reviewer does (though the little one knows whets one's appetite for more), you will be introduced in these pages to the father-in-law of William Penn, who is eminently worth knowing. The editor of this volume has resorted to the pages of *The Hibbert Journal* and *The Personalist,* to acquaint men with one whose ideas are kin to those of Plotinus, and who bears more than a casual resemblance to Jacob Boehme. That labor of love at last has resulted in this volume. And an unusual one it is! You will arise from the reading of its astounding pages sorry that both sections are so brief. First, there is his life story in embryo. I venture the guess that something of this story of Isaac Penington will be told in a thousand pulpits within the next few weeks. (I had no intention of telling it, but it just had to come out!) For it isn't every day that you meet up with so moving a story of so mighty a man. What a price he paid for his convictions! What a soul he grew on the stony soil of persecution!

But if the first part is lively and thrilling, with a touch of the dramatic, the second is great mystical literature, of the sort we associate with an Evelyn Underhill, or with Mrs. Herman's *Meaning and Value of Mysticism.* As Rufus Jones puts it in his introduction, this part of the book takes "collaborative" reading. You cannot just rush in on it. It demands a mood. And it also requires that your mind have a stout stomach for thinking. One does not wonder that Locke and Jefferson are reported to have been nurtured on these ideas. You can sit up with one page a good while, and yet not get through with it. For these pages drip religion, and send your mind hurtling after the most massive concepts of the spirit.

There is the mysticism of infinity and there is the mysticism of personality. Mystics are seldom aware of the distinction. It takes the philosophers of religion to be alive to that. Yet mystics do veer in one direction or the other. Were one to judge by the editor's chapter titles, the nonpersonal type would prevail in Penington. But as the chapters unfold their wealth of quotation, the other and, as it seems to me, the higher, comes to the fore. And such quotations! Talk about "the aversion of men of taste to evangelical religion"! Here is Penington's statement of that: "The plainness and simplicity of the life which bows to God seems rude and unmannerly to the lofty Spirit of the World." "The state of the World," he says, "is just as it always was. The power of Truth in every age hath been still opposed by those who cryed up the Form. It were a wonder if it should be otherwise." "Life is not to be limited, but we are to be limited by that which is of the life."

I think it is Hocking who says that a mystic is a radical who will neither trim nor compromise in his assertion of the essential worth of life. This book is a window letting in the light on a sturdy advocate of "the light within," who gives new point to the old pun that these men were not so much quakers, as earthquakers. If your exchequer can stand the diminution of $1.75, get this book, which is at once unusual, unusually well written, and unusually worth while!

JOHN M. VERSTEEG.

For Quiet Meditation

JOB THE MAN SPEAKS WITH GOD. *By Peter Lippert, S. J. Translated by George N. Shuster. Longmans Green & Company, $2.50.*

CAN A CATHOLIC write a good book for a Protestant? Come and see! Listen: "Man is not a second God who must save a half successful universe from failure." "Is man an achievement or an attempt that failed? Is he the tremor of a dying epoch, or the dawn of eternal life?" "Thy world is so quiet . . . some of Thy creatures are noisy, men in particular, but their chirping is soon drowned in the chorale of universal silence."

Hundreds of such electrifying items make this volume by a Jesuit priest a surcharged invigorator of belief and meditation. Father Lippert voices the struggles of a modern Job, in quasi-biblical dialogue, but his "Job" is humanity, seeking, suffering, doubting and finding. The reader will set out on a real spiritual adventure, excitement alternating with satisfying moments in lovely meadows of philosophical assurance.

The author finds God elusive—the silent Universe, a silent God, heard as from afar. God's power awes. Nature is moody, dark, tangled, but man brings order and beauty and peaceful fields and busy smoke. Lo, the best of God is known in man. It is a dynamic, theistic humanism.

Many Protestant readers will be surprised to hear a Catholic say that the church is not only powerful, rich, kind, immortal, but also narrow, small, poor, human. Even there God is still elusive, for reaching out to him in the church we touch a human hand. Again God is found through the human, making both priesthood and Jesus significant.

Prayers are answered when we hear them. We must make God kind. We must light his torch of love. It is active, prac-

tical Christianity. The Trinity is made almost clear. If the Son spoke only to us, we would be glad but it would be a human event. But Christ spoke to God directly and we were permitted to listen. Since God must love, he could not be a lone divine "I" but must be an "I" and "Thee," so that love might exist without any other creation, a communion of several in One. So Father, Son and Spirit, One, yet a loving Many. So the Son, speaking with God and us, answered man's need for God and love.

Catholic trained minds may react more readily to the style and content. The cloister, hours of meditation, nights of vigil breathe through this volume. The language of piety prevails. This Munich radio priest has much to say; he writes superbly; the translation is good. It is no book for casual reading. It must be used as a Catholic knows how to use meditation helps. Pacing the cloister of the soul, the reader should peruse this breviary of quest and faith. It is vigorous and worthy of Protestant reading.

CARL SUMNER KNOPF.

A Maladjusted Approach to Maladjustment

SO YOU'RE GOING TO A PSYCHIATRIST. *By Elizabeth Adamson, M.D. Thomas Y. Crowell Company, $2.50.*

IT WOULD not be difficult to fill this entire review with quotations that are both interesting and helpful. These statements are examples: "People with unbending consciences, whether they are hypocrites or idealists, have to make a continual expenditure of vital energy merely to keep at peace with themselves." "Her inner sense of security protected her from those who might have abused her." "Emotional health is measured by the range and fulness of one's devotions, and in this sense it is fulfilled in love." "The most serious handicap any child ever faces is an emotionally unsound father or mother."

This having to hunt one's way through the book, however, is a bit disconcerting after the anticipation stirred by the title. Because of it, the reader is bound to expect a guide ready to introduce him to the experience of going to a psychiatrist. And it is true that the book contains, from first to last, some considerable data on this matter. Yet the first chapter and, indeed, most of the chapters in the book are disconnected expositions of various sorts of maladjustment. Each chapter is like a stopping place with no arterial highways between it and the others, and no guiding tip as to why these particular stopping places were chosen and why placed in the order given. The book is really a collection of discussions and not a single unit of thought. Thus the title of the book is misleading.

Unfortunately, the title is not the only misleading item. There are statements which go beyond the limits of verified findings. These will not disturb one who knows the field, but they are unfair to the lay reader. Here are samples: "Every emotional disorder and every neurosis involves an unmatured Oedipus situation, a failure to outgrow the childish attitude to the parents." "Psychoanalysis, the master plan of all psychotherapy." "It [temper] is a symptom of a weakened, frightened Ego, racked by the inner tension between the wish for omnipotence and the pain of frustration." "There are different standards of honesty in politics, in the arts, and in various trades and professions. These may be considered group rationalizations, but they do not weaken personal integrity if their fictions are frankly acknowledged to be such." Such sweeping statements detract from the value of the book.

The quotations already cited identify the author as a thoroughgoing Freudian. Her enthusiasm for this approach to psychiatry has betrayed her into leaving the impression in many parts of the book that there is little to psychiatry outside of psychoanalysis, when, as a matter of fact, psychoanalysis is only one of the numerous possible forms of psychiatry. All the more, then, does the reader feel appreciative of the latter part of chapter ten, "In the Psychiatrist's Office." Here the author gives a sounder picture of psychotherapeutic technique, "prolonged or briefer, passive or active." Interesting and enlightening is the distinction of "two sorts of psychiatric treatment," one centered in adjusting the environment to the patient, the other in helping the patient adjust himself to the environment.

There are three chapters given over to the child. "The Baby's Five-Year Program" is devoted to a discussion of "infantile sexuality." It is a clear and orthodox presentation of educational guidance of the small child according to Freudian conceptions. "Dangerous Children" traces delinquency and crime in the immature back to attitudes and emotional disorders of parents. "Letting the Child Grow Up" is one of the finest chapters in the book. It suggests practical ways of steering between license and repression in guiding the maturing of the child.

Altogether, the book is a clear, fair, simple presentation of Freudian psychology, not very well ordered, yet helpful at many points so long as one remembers that it is the word of just one school of psychotherapy. This caution is for the sake of balance, not depreciation. For, while there is no doubt of the fact that all psychotherapy owes a considerable debt to Sigmund Freud, his theory is one among many.

REGINA WESTCOTT WIEMAN.

New Testament History Once More

AFTER PENTECOST. *By MacKinley Helm. Harper & Brothers, $2.50.*

THE SUBTITLE labels this as "A History of Christian Ideas and Institutions from Peter and Paul to Ignatius of Antioch." The first seven chapters take up the content of the New Testament in chronological order. First, the evidence of the Synoptics as to the teaching and significance of Jesus is marshalled to show the primary importance of eschatology in these areas. The apostolic teaching about Jesus as Lord and suffering and pre-existent Messiah developed from Jewish eschatology, partly in Jesus' own teaching. There is a brief summary of the material in Acts and Paul on the pre-Pauline churches in Jerusalem and Antioch. Then we are told that "Paul, like Jesus, was a creature of the current apocalyptic hopes"—that Paul helped Christianity to escape from Judaism—and that there is no conflict between the message of Jesus and the gospel of Paul. The post-Pauline treatment of the ethics of Jesus is shown to be scanty and unappreciative. At this point the pattern of the book changes, and separate topics are followed through the first century of Christian history: the ministry in two chapters, sacraments in two chapters, and orthodoxy in one.

It is hard to tell just what audience is envisaged for this book. The plethora of footnotes (averaging three to a page, with Schweitzer and the author's teachers, Nock and Easton, appearing most frequently), the occasional use of Latin and Greek, the use of a technical vocabulary which includes such terms as iconography, solifidian, sodalities, soteriological, etc.—all these suggest readers already introduced to New Testament study. But on the other hand, eschatology is carefully defined, a passage from the Synoptics is quoted in parallel columns to show the type of evidence for Matthew's and Luke's dependence on Mark, and most of the book's content will be familiar to beginners in New Testament study.

Eschatology is the key that solves most New Testament problems for the author, who makes ethics unimportant for Jesus by assuming that Jesus identified himself as both suffering Messiah and apocalyptic Messiah. Any indication in the sources that the ethical teaching of Jesus was important is subjected to the most rigorous criticism; any hint of apocalypticism or messianism is easily accepted and strongly emphasized. But the author has proved too much as to the unimportance of Jesus' ethical teaching; for if it was unimportant to Jesus, to Paul, to the non- and post-Paulines, why does it appear as it does in Matthew, Luke and Mark? The author has no reasonable explanation of the role played by this element in Christian tradition.

Most of the book is a summary statement of the personal opinions of the author, followed by exposition but rarely by evidence. The student will find the argument that Luke used Matthew exceptional in that it seems to rest on special study by the author. Thus the book has a dilettant tone. Note, e.g., the solemn acceptance of an "austere ideal" of scholarship in the preface, the rejection of *Formgeschichte* in a footnote, the acceptance of most of Mark as the source for knowledge of Jesus because it is hard to get back of it, the disparaging reference to "professional New Testament circles," the bookish rephrasing of what others have written, the dependence on Acts even when the Pauline letters contradict—e.g., as to the Jewish origin of Paul's churches—the dating of the Synoptics and Acts as earlier than Paul's death because he is alive at the end of Acts. The author's eschatological interpretation of primitive Christian history rests explicitly on Jesus' identification of himself as Messiah; he preached the Kingdom at hand for this reason. But the messiahship of Jesus is nowhere established by an appraisal of evidence; it is assumed in a footnote on page 15 and presumed in the text on pages 16-17.

ERNEST CADMAN COLWELL.

Books in Brief

UNIVERSITY OF CHICAGO PLAYS, SKITS AND LYRICS. *Edited by Frank Hurburt O'Hara. University of Chicago Press, $3.00.*

Even the lightest of light plays and skits may be taken seriously by those who write them and may be the product of very serious study of the drama. So it is with these. Frank O'Hara is one of the ablest and most creative teachers of drama in this country. These plays are the work of his students. It should be added that, while the mood with which one finishes a continuous reading of the book is one of complete hilarity, perhaps because the skits and lyrics come last, the plays are not all frivolous. Some are thoughtful treatments of social and racial questions.

MEXICAN INTERLUDE. *By Joseph Henry Jackson. The Macmillan Company, $2.50.*

Among the more substantial of the recent light books on Mexico as seen by the automobile tourist, this deserves honorable mention. The trip was made in 1935 and road conditions, especially over the famous "neck of death" just beyond Temazunchale, are now considerably improved. While the enterprise of driving to Mexico is no longer terribly adventurous, it remains exceedingly interesting. Any traveler in that country, by automobile or otherwise, will be fortunate to have a companion so genial and intelligent as Mr. Jackson's book.

SELECTED POEMS OF T. A. DALY. *Harcourt, Brace & Company, $2.50.*

This is a book to read with chuckles and, if you are old enough, with a certain wistfulness as you reflect upon the changing fashions in verse. Daly is an Irishman who liked nothing better than to write verse in Italian dialect. Remember his *McAroni Ballads,* here represented by copious selections. He ceased to be a newspaper man thirty years ago, but the odor of the city room clings to him. He should, by rights, have been a columnist. There is poetry in him as well as rollicking humor.

THE SKY BUT NOT THE HEART. *By R. L. Duffus. The Macmillan Company, $2.50.*

Mr. Duffus thought it would be a bright idea to put a politician, a communist, an anarchist, a nazi, a fascist, a scientist, an Iowa farmer, a college boy, a Scotch surgeon, a Swedish mate, a king's mistress and sundry others on an island and then see what would happen. The idea may have been bright; the book isn't. The trouble is that you know all the answers before you turn the page. Because the characters are not human beings but types, their acts are what the movies called "typed." Result: boredom.

365 DAYS. *Edited by Kay Boyle, Laurence Vail and Nina Conarain. Harcourt, Brace & Company, $3.00.*

From the newspapers of many cities in many countries, select a headline or a brief news item for each day of the year (1935). Get a writer—a famous one if possible—to write a 300-word story in some way related to this text, it may be by way of illustration, or by contrast, or by whimsical suggestion. According to that formula this book was constructed. As the headline texts cover practically the entire range of the news, and as each story is limited to one printed page, the resulting book has rather less continuity than a dictionary. Most of the "stories" are not stories, for it is seldom possible to write a story in 300 words. They are thumbnail sketches, vignettes, verbal snapshots, episodes in short hand, but they are skillfully done. The total impression is that of a rather fantastic world in which the detached onlooker may observe with amusement a kaleidoscope of varied fragments of life which doubtless have meanings to the persons involved, if the observer cared to linger long enough to see what those meanings are. But these observers do not linger. A space-limit of 300 words is a time-limit of about a minute.

The Question Box

In Isaiah 1:18 occurs the passage: "Come now, let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." In the American Bible this has been changed into a question, with a mark of interrogation appended: "If your sins be as scarlet, can they be as white as snow?" Kindly explain what warrant the University of Chicago professors had for making this radical change. I. H., Evanston, Ill.

THE regular sign of a question in the Hebrew language is the letter "H" before a word or sentence. It is called "He interrogative," and serves the same purpose as the question mark at the end of an English sentence. It is not always employed, however, and thus in many instances the reader of the Hebrew text is left in doubt as to whether the sentence is a question or an affirmation. He must draw his conclusion from the context. Such is the case in the passage cited. It may be read with either meaning, and the translators and commentators have differed over its meaning. If it is to be read as a question, the answer expected is, "No, sin is too serious an offense to be wiped off the record in any easy manner." If it is a statement, it means that no sin is beyond pardon. In reality both meanings are true, when set in their proper context. The Authorized Version, the Revised Versions and Moffatt's rendering favor the declaration. Dr. Gordon in the American Translation, and other authorities prefer the question form. It is not possible from the Hebrew text to determine which meaning the prophet intended to express. H. L. W.

NEWS *of the* CHRISTIAN WORLD

Federation Head Ends Long Term

Dr. Arthur H. Armstrong Resigns—New Milk Law Passed—Lutherans Celebrate Anniversary

(Correspondence from St. Louis)

ST. LOUIS, Dec. 26.—After 18 years of service as executive secretary of the Metropolitan Church Federation, Dr. Arthur H. Armstrong has resigned because of ill health. Dr. Armstrong came to St. Louis from Chicago, where he was for a number of years superintendent of city missions for the Congregational Church. After arriving in this city, he served as state superintendent of Congregational churches, and in 1919 was chosen executive secretary of the St. Louis church federation. At the twenty-seventh anniversary dinner at Hotel Jefferson, attended by more than a thousand church leaders, a special tribute to this outstanding leader of Protestant church life was read by Dr. George A. Campbell, pastor of the Union Avenue Christian Church. Afterward he presented Dr. Armstrong with a substantial money gift contributed by friends. In a brief parting message, the retiring secretary urged the churches to carry on in support of his successor when he is named. Dean Sidney E. Sweet of Christ's Church Cathedral was elected president of the federation for the coming year. Dr. Daniel A. Poling of Philadelphia delivered the address of the evening.

* * *

Law to Standardize Milk Passed Over Distributors' Opposition

After a long campaign, marked by strenuous opposition of the large milk distributors, a new milk law was passed by the board of aldermen and has been signed by the mayor. Civic organizations and professional groups sponsored the ordinance and were firmly supported by the daily press. The new law provides for de-grading of milk which does not measure up to sanitary standards required by the health department of the city. When such milk is degraded, it is given an appropriate label in order that the consumer will know just what kind of milk is in the bottle he buys. The de-grading provision will not go into full effect for another year.

* * *

Dr. Theodore S. Smylie Resigns Pulpit

Dr. Theodore S. Smylie, president of the St. Louis Ministerial Alliance, has resigned as minister of the new Central Presbyterian Church. This church, one of the most modernly equipped in the city, was erected in 1931 at a cost of $328,000 and now carries an indebtedness of more than a quarter of a million. In making a statement concerning his resignation, which will become effective March 1, Dr. Smylie said that pressure of the financial burden of the church was the basis of his decision to leave the pulpit. This resignation is one of three such decisions in Presbyterian churches during recent months. The others were Dr. David M. Skilling of the Webster Groves Church and Dr. Jerrie Johnson of Winnebago. Dr. Skilling will be succeeded by Harry T. Scherer, who comes from First Presbyterian Church in Hutchinson, Kan. Dr. Johnson was recalled to Winnebago Presbyterian Church after the adjustment of some internal dissension in the congregation. Dr. Skilling's retirement comes at the close of a notable pastorate of more than 30 years, during which the Webster Grove church has grown from a congregation of a little more than 200 to 1,500 members.

* * *

Prominent Jewish Family Moves to Palestine

Mr. and Mrs. Louis J. Silberman and their two children have left this city to take up their residence in Palestine. They will settle in a Jewish colony a short distance from Tel Aviv. Mr. Silberman and his wife have been leaders for many years in the local Maccabean Society, which has been promoting interest in the settlement of Palestine by Jews.

* * *

Lutherans Celebrate Church Anniversary

More than 6,000 Lutherans of the Missouri Synod gathered at the Municipal Auditorium recently to commemorate the four hundred and nineteenth anniversary of the founding of their faith under the leadership of Martin Luther. The main addresses were delivered by Dr. John H. C. Fritz and Dr. Walter A. Maier of Concordia Seminary.

* * *

And So Forth

Paul S. Durham has been appointed to Union Methodist Church to succeed Dr. Alpha H. Kenna who has gone to Lowman Memorial Church in Topeka. Dr. J. D. Van Devander has been installed as pastor of First Methodist Church in Webster Groves, following the departure of C. E. Street who moved to Linwood Methodist in Kansas City.

Dr. Ivan Lee Holt has completed his term as president of the Federal Council of Churches and has returned to the city to be in his pulpit at St. John's regularly. During his tenure of office, his schedule has kept him out of the city a great deal.

Tyler Place Presbyterian Church recently marked its fortieth year of service by a four-day program, in which four former ministers returned here to take part. They are Dr. Robert C. Williamson of Upper Montclair, N. J., Dr. R. Ames Montgomery of Chicago, Dr. Dean R. Leland of Lincoln, Neb., and Dr. L. V. Buschman of Buffalo, N. Y. Dr. Edmund F. Miller is now pastor at Tyler Place.

BEN MORRIS RIDPATH.

Where to Purchase Kagawa Phamphlets

At Miss Helen Topping's request notice has been given that Kagawa pamphlets, previously secured from her, may be purchased from the Christian Cooperative Fellowship, 5757 University Ave., Chicago.

England Calm After Abdication

Sympathy for Edward but Unaminous Support for Parliament—Maude Royden Says Farewell

(Correspondence from England)

LONDON, Dec. 23.—Since I last wrote we have lived through a chapter in history, but such a chapter as we never expected to read except in romance. The king from the beginning had clearly prepared himself to abdicate. The struggle came within him, when the challenge was set before him to make a great renunciation. This he declared that he could not do. There was pity for him in the heart of everyone who heard his farewell. He seemed to regard his choice as inevitable. If it was inevitable in that hour, what had led to that hour? Edward, Prince of Wales, was one of those whose entry into manhood fell in the days of the war. That left him where it left so many others, impatient of conventions, uncertain of any eternal values in this human scene, scornful of so much of the unreality of public life, and yet, as it seemed, bound to his regal state till death. He worked hard at his public duties, and this will not be forgotten.

The end was not unbecoming. The honesty and simplicity of his bearing in the last phase moved all men. The journey through the silent and dark roads to Portsmouth; the lonely figure on the deck of the destroyer *Fury* as it steamed through those waters where at the coronation the navy will be displayed; these pictures will not die. There till the lights of Portsmouth died he looked upon the land over which he had ceased to rule. Who shall sit in judgment? Did he make the great refusal? Who can say?

* * *

Opinion Solidly Backs Parliament

Last week I set out what seemed to me the chief danger at the moment. It was that certain base and designing men might capitalize the natural sympathy of our people for a popular movement on behalf of king against parliament. Those who openly called for such a movement have been not only defeated but exposed to ridicule. It is said in the *Times* editorial that fascism has neither past, present nor future here, and this last attempt of its leaders has recoiled on their heads. Certainly as the week proceeded and the facts became known, there was a marked change in the popular mind. Those who had let their hearts lead them (under the guidance of a press which never scruples to deceive its readers for its own end) learned the facts; and whether they were of the few who write to the *Times* or the many, who talk things over in an office and shop and street, they came to the same mind. Never have I known such an approach to unanimity. At first men were sorry for the king;

and remembered what was due to him. Afterward they thought of what was due from him.

* * *

Baldwin Impressive In Crisis

A supremely important factor was the action and bearing of the prime minister. Mr. Baldwin played his part in an almost perfect manner. His speech to the house was in the true key. I tried as I read it to imagine how the two ex-premiers, Mr. Lloyd George and Mr. MacDonald, would have spoken. More eloquently, no doubt, but eloquence was not needed. They could not have told a plain story as Mr. Baldwin did, without any attempt at effect, and yet with a fine human feeling. That speech was broadcast several times, and here the radio proved its power.

* * *

George VI Begins Reign Auspiciously

The new king has already a public record of service, which it is right to recall; he is known as the "industrial prince," because of his well known interest in the factories and workshops; he is also well known for his initiation of the summer camps in which boys from our public schools meet on equal terms with working lads; and each year he has camped with them. The new queen in her public life has certainly charmed our people by her genuine kindliness. There is every reason why we should give the king and queen our confidence. In many ways the new king is like his father when in 1910 he came to the throne. He has not been proved in his statesmanship; he lacks some of the gifts his brother had; he will not speak so admirably, for King Edward was a good speaker; he has to learn the difficult part of a constitutional monarch, and he must be left to learn this by a people who do not mean to offer him flattery, but understanding and sympathy. It took time for his father to win the heart of his people, but he *did* win it; and so, I believe, will King George VI.

* * *

Dr. Maude Royden Says Farewell

Sixteen years ago Dr. Maude Royden began her ministry in the Guildhouse. Last Sunday she preached her last sermon there. The building was once a derelict Congregational Church not far from Victoria Station. Under her leadership it became an Interpreter's House for the youth of London, more especially for rebellious pilgrims. It never became a church. Dr. Royden is herself an Anglican, deeply devoted to her own church, but she has been of help to many who belong to the Free Churches. She had kept an open pulpit. Speakers were free to speak upon the political, economic and international affairs, but always the Christian faith was behind and within the prophesyings. I can speak of the Guildhouse and its people with personal knowledge; it will always be a sacred memory to recall how this great woman has spoken to our condition with faith and courage and unfailing love. She has had famous speakers there, Jane Addams, Gandhi, Schweitzer. Schweitzer, indeed, must think of the Guildhouse as his London home. The musical service has been under the guidance of Dr. Martin Shaw, who gave to it his fine gifts, not least his conscience, which is adamant against all bad tunes.

EDWARD SHILLITO.

Christmas Gifts From South Seas

Descendants of Bounty Remember Missionaries—Unitarians Propose Pulpit-Pew Partnership

(Correspondence from New England)

BOSTON, Dec. 26.—In few places is Christmas eve more beautifully observed than on our Beacon Hill. Every house is illuminated. Institutions welcome their friends for special entertainment and refreshments. Carols echo through the streets. This year Prof. H. Augustine Smith gave a demonstration of Christmas music at the Baptist Book Store.

But the most touching Christmas incident to occur here this year was the arrival of a German freighter from Australia which, as it passed Pitcairn Island, was hailed and boarded by 120 of its gentle people, speaking "a soft-toned English." They are the descendants of the mutineers of the ship *Bounty* and heathen wives, transformed into a Christian community by Bible and prayer-book. Naïvely, they asked Captain Muller to take to missionaries and other benefactors in the United States their Christmas gifts. Of course, he consented. When the customs officials saw the real works of art, carved and highly polished boxes and vases, in sea-grass baskets, they promptly admitted them, as gifts, free of duty; and somebody furnished the postage to send them to their scattered destinations. For the first time, perhaps, in a hundred years, a ship arrived direct from the lonely Pacific island at this historic "Port of Missions."

* * *

Dr. A. Z. Conrad Welcomes Colleague

Since May 3, Dr. A. Z. Conrad has been seriously ill and suffering. On Nov. 15, by a specially installed radio, from his sick bed, he addressed his congregation and welcomed his co-pastor, Dr. Harold J. Ockenga. "It is my conviction," he said, "that nowhere in the United States has there been a pastorate so filled with joy, more extraordinary in enthusiastic cooperation, than mine in this historic church. Today

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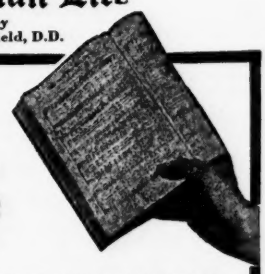

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concludes my single pastorate of 31 years and inaugurates one like that when Dr. Withrow and I began as co-pastors. I commend Dr. Ockenga, as one committed to the truth of God's Word, 'Christ and Him crucified.'" In the sermon which followed, the new pastor made clear his position, referring to the fact that, while still in the Presbyterian Church, he had cut himself off from preferment. Between high church views and extreme Protestantism stand a "large group, especially those of the Calvinistic faith, who hold that the ministry is based on adherence to the truth, under the call of God, and must meet strong educational requirements. I stand squarely for this historic position against all hierarchical tendencies and union movements of our modern day." The installation, Nov. 18, reminiscent of that of Dr. Conrad a generation ago, was conducted by the Suffolk West Association of Congregational Churches. The sermon was preached by Dr. Clarence E. McCartney of the First Presbyterian Church of Pittsburgh, Pa., on "God in History": "We need today a living faith in God, not as far off watching men and nations, but in the midst of them. Every unfavorable condition in home, colleges, labor, international relations, is described as a 'challenge to the church.' Rather let us proclaim the church of the living God as a challenge to evil and unbelief!" Dr. Ockenga has traveled in 20 European countries, including Russia, and his interest in social problems is shown by the subject of his thesis for degree, which concerned the treatment of poverty by governments.

* * *

Unitarian Laymen Propose New Reform Technique

Last July, the Unitarian Laymen's League held its first institute of churchmanship at the Isles of Shoals. Its problem was thus stated: "The church, in theory the most important institution of earth, is in practice one of the most futile!" Out of the discussions came most practical testimony to the necessity of the church and the best methods of organizing, financing and building up the worship and educational program of the local church. "Good preaching is made in pew as well as pulpit. Have a church full for several Sundays and note the difference." "Worship is a communal art. The laity *are* the church." But the most striking suggestion was that there must be a "new partnership" between pulpit and pew in the treatment of social and economic issues. This means "preliminary conferences between the minister and interested laymen on the religious meaning of these problems and selection of sermon topics. Partnership sermons, setting forth the spiritual principles that should govern attempts to solve them. Personal talks and group discussions between minister and laymen on the concrete applications of these principles." Now, the league suggests Sunday, Jan. 17, 1937, for sermons thus discussing the relations of employers and employees. More than a score of Unitarian churches have already promised to carry out the plan and to enlist other churches. It has been brought to the attention of the heads of other denominations and councils of churches and is sympathetically received, as a suggestion for the bridging of "the gulf between laity and clergy with respect to the social gospel which threatens the peace and effectiveness of organized religion."

* * *

Progressive Churches In Providence

Forty years ago, in the heart of Providence, R. I., Methodists built the Mathewson St. Church like a business block, with every equipment to meet modern needs. Its service has been interdenominational as well as parochial. It celebrated the anniversary Dec. 3 to 6; Dr. Richard D. Hollington, pastor from 1917 to 1927, "keen in mind and buoyant in spirit," preached to 1,200 people. A testimonial dinner was given to Frank Streeter, organist and choir director for the entire period.

Within sight, on the corner, stands the gothic building of Grace Episcopal Church. Instead of sacrificing its beauty to modern demands, the needed equipment has been secured by skillful adaptations. In its parish house, at the third session of a "Parliament of Religions," Dec. 3, the "noble eight-fold path of Buddha—right views, right aspirations, right speech, right conduct, right mode of livelihood, right effort, right mindfulness, and right rapture," was outlined by Prof. Joachim Wach of Leipzig, Germany.

* * *

Experts Study Rural Church

The attempt of a competent group to understand the problems of the rural church is reported in the *New Hampshire Congregational-Christian Record.* Headlines read: "Four days of 24 hours each dedicated to a 'Country Church Caravan.' Five men fulfilled the vow to stick together every hour of day and night." The group was interdenominational, including Rev. Malcolm Dana, Congregational rural secretary, Rev. Ben Andrew of Dublin, as director, and Rev. E. H. Johnson of Alstead, publicity secretary. Starting from the summit of Mt. Monadnock, they toured Cheshire County. The "findings" were these: "Bring leaders of all organizations making for a better civilization into direct contact with local leaders and public. Follow up aggressively, for example, by a county council representing all these organizations and by community councils. Think in terms of area and people. It takes an area with a population of 1,000 to support a strong church, grange, etc. Communities formed in horse and buggy days are too small for this automobile and paved-road age. If a Sunday school is not possible, teach the lesson at the school house on week days, shortening lunch hour to give at least half an hour between closing and bus time. It has been done. The combined efforts of all service organizations work wonders."

E. TALLMADGE ROOT.

The International Sunday School Lessons for the Winter quarter (January-March) are based on the Gospel of John and pastors and Sunday school teachers are availing themselves of the most illuminating book on that Gospel to appear for a long time:

John Defends the Gospel

By Ernest Cadman Colwell

Assistant Professor of New Testament, University of Chicago

The endeavor used to be made to "harmonize" the Gospels. In this short, simply written but almost dramatically interesting book Professor Colwell has shown us that the Fourth Gospel cannot be harmonized, in the old sense, with the earlier Synoptics, because it was not written from the same point of view or with the same ends in mind. Each of the four Evangelists, indeed, had his own point of view, and wrote his Gospel to express his own message, using previous ones as they might serve his purpose.

The aim of the writer of the Fourth Gospel was to commend the new religion to classes in his community who had hitherto despised it: the intellectuals and the well-to-do. They despised the Jews—and Jesus was a Jew. They abhorred the practice of magic: and Jesus was said to have worked miracles. They looked down upon the lowly—and Jesus was said to have catered especially to the poor. They had no use for a criminal who was shamefully executed—and Jesus had died upon the cross.

John, therefore, wrote to show that Jesus was not a Jew, not even a man, but divine: he recommended him to the intellectuals by describing him in terms the philosophers were using. He reinterpreted the miraculous element in Jesus' ministry. He sought to show that Christianity was not a revolutionary movement. He retold the story of the last week of Jesus' life in such a way as to relieve the disgrace of the cross.

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Acclaim New American Pact

Results of Inter-American Conference Called Significant—Anticommunist Effort Has Fascist Trend

(Correspondence from South America)

BUENOS AIRES, Dec. 19.—In the plenary session of the Inter-American Conference for the Maintenance of Peace held on Dec. 16, the pact coordinating existing peace treaties and the protocol relative to non-intervention were approved. Secretary Hull declared it an "epochal step forward and the strongest guarantee for peace that this continent had ever had," while the daily, *La Nación,* commented that it concluded the most important political achievement, as also the one most enthusiastically favored, of the present conference. It was the first pact in the history of pan-American conferences to be signed by representatives of all republics before being approved by the plenary session.

This peace compact as approved coordinates, extends and assures the fulfillment of existing treaties among the American republics. It was composed of eight articles, and the proposal provides for conferences, consultation and collaboration by the 21 American nations in the event of: (a) menace to the peace of the American republics from any source; (b) menace to peace on the continent through inter-American war; and (c) menace from any war outside the Americas that threatens the peace of the continent. The unanimous approval of this pact is of immense importance in creating better understanding and fomenting good will among the American countries, which are elements so fundamental in maintaining peace. Its significance is immediately brought into relief when it is realized that: first, it lifts the ideal of the Monroe Doctrine, which in recent years has become so distasteful to many on the southern continent, from a patronizing attitude on the part of one nation to an ideal approved and supported by all the twenty-one republics; and, secondly, it agrees that no nation of the Americas will violate the sovereignty of another without first conferring, counseling and collaborating with the others. This is indeed a step forward which merits the wholehearted support of every peace loving person.

* * *

Compares War To Dueling

In a broadcast last week, Hon. Alexander W. Weddell, United States ambassador to Argentina, compared war with dueling. While dueling may be defined as a regular fight between two persons which has been prearranged and is fought with deadly weapons, war is a hostile contention by means of armed forces, carried on between nations, states or rulers. War also, generally, is prearranged. There are rules for its conduct as there is the code duello, and there are often seconds, in the way of friendly nations; certainly there are witnesses, made up of the peoples of the world, who scrutinize and criticize the cause and conduct of the belligerents in the several conflicts. "And the fact that each belligerent seeks to capture world public opinion for itself gives basis to my conviction that war as an instrument of policy must inevitably disappear, destroyed by an enlightened attitude toward it on the part of the nations. And it is in the creation of this public opinion adverse to war that each of us can perform effective work for the promotion of harmony and peace among the peoples of the earth." In his own home state of Virginia, he said, the practice of dueling continued for more than a century after legislation had been passed forbidding duels. Public opinion had to make effective the laws on the statute books.

* * *

Anticommunist Fight Shows Fascist Trend

The fight against communism in the Argentine Senate shows again the trend toward fascism. The bill in the Senate for the suppression of communism was strongly defended by Senator Sanchez Sorondo who made a five-day anticommunist oration. He declared that there are 1,045 communist newspapers and periodicals circulating in the republic, which constitute so many foci of infection. Senator Bravo in reply to Dr. Sanchez Sorondo's defense of the bill, maintained that once the law for the suppression of communism is placed in the hands of the government and handed over to the police authorities of any part of the republic, "it implies a risk to the entire population of conviction without trial or liberty of bail." Ten per cent of the law, he said, was aimed at the suppression of communism, but fully 90 per cent was required

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Paul W. Ward, in his weekly article from Washington, combines fact and rumor gathered behind the political scenes to predict the significant news bound to come out of the capital.

Heywood Broun writes with eloquence and humor on the leading events of the week which he believes bear watching.

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for political ends. In another speech, on Dec. 17, he referred to the inevitable difficulties of defining such a law, and declared that at present there is no such thing as the right of public meeting in the province of Buenos Aires, "except, of course, a meeting of citizens whose aims coincide with the ideas of the authorities."

An exhaustive police report on communist activities in Argentina, which the police department recently furnished the Senate, was made public on Dec. 15, declaring that the basic communist propaganda effected in this country is directed from Moscow through a special office in Paris, and that funds are mediated through the same office.

J. DEXTER MONTGOMERY.

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TAGORE ON RUSSIA

Beginning January 4 and ending June 21 UNITY will publish in consecutive issues a series of Rabindranath Tagore's Impressions of Russia, written in the period of 1930, translated from Bengali by Basanta Koomar Roy, author of **Rabindranath Tagore: The Man and His Poetry.**

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Y.M.C.A. Teaches Citizenship in Model Legislature—Protestants Unite in Many Projects

(Correspondence from Central New York)

SYRACUSE, N. Y., Dec. 18.—A new and very realistic approach to the problem of Christian citizenship was experimented with in this year's annual Older Boys' Conference. Under the leadership of the New York state Y.M.C.A. the 38th consecutive Older Boys' Conference was held at Albany. The conference was organized as a model legislature of the state of New York. Delegates, prior to attending the conference, had been meeting for weeks to create bills to be presented, and selecting their boy legislators. The conference was limited to delegates between the ages of 16 and 21.

The conference convened in the assembly chamber of the capitol building. The boy legislators were officially seated at the legislators' desks while the remaining members of the conference convened themselves as interested spectators in the gallery. Under the leadership of Senator William T. Byrne of Albany, the delegates were instructed as to how the New York legislature works. Then followed the election of a speaker, journal clerk, bill clerk, etc.; and the presentation of bills. A resolution was adopted at the conference calling for more intensive high school instruction in sex, narcotics effects, crime prevention and character building. The 1,000 delegates considered current high school instruction courses in civics, hygiene and general science "inadequate." This conference is a new and interesting way to develop intelligent, responsible, Christian citizens.

* * *

Protestants Unite in Many Projects

The fall program of Cooperative Protestant Advance in Syracuse and surrounding counties, of which Rev. Luther Wesley Smith is chairman, was participated in by 83 Protestant churches. It is of particular significance for it is the first religious movement in the city's history in which churches of every denomination participated.

The program included Summer Park services, the one-day National Preaching Mission on Sept. 15, a program of special weekly goals, a city-wide religious census and the eight-day preaching mission. Thirty-eight churches held individual or union services from Nov. 15 to 22.

* * *

Peace Council Active

Activities of the Syracuse Peace Council this fall include: the monthly distribution of approximately 2,500 pieces of peace literature; the bringing of distinguished peace speakers, who it is estimated have reached a total audience of over 6,000 persons; cooperation in the National Peace Enrollment—10,000 cards have been distributed in Central New York; the promotion of peace programs in the churches during both the Armistice and Christmas seasons; furnishing speakers for radio, church and club appointments and the special observances of Armistice Sunday and Armistice day.

* * *

Fears Premature Commitment Against European Fascists

Dr. John C. Bennett, of Auburn Theological Seminary, addressed the council at its meeting on Friday evening of this week. His theme was the danger of the development of a plausible case against fascism in favor of democracy. Dr. Bennett believes that "we are not intellectually prepared to face that problem and that we are in grave danger of being drawn in from an idealistic as well as from an economic point of view if another war comes."

Plans were made for a one day peace institute, Feb. 8, in cooperation with the Emergency Peace Campaign. Kirby Page is to be the featured speaker.

* * *

Plan "Larger Parish" to Match Central School

For several months surveys have been under way and conferences have been held looking to the development of a larger parish in the area in and about Van Hornesville. This area is the boyhood home of Owen D. Young, and in the village of Van Hornesville there is located a splendid Central School built by Mr. Young and given to the town. This school serves 18 school districts, the children being brought in by buses. There are 23 teachers in the school. The school has every modern convenience and a splendid program of secular education is being given to the children and youth of this area. The religious life of this territory, however, is at a very low ebb. There are three Methodist Episcopal churches (one closed), one Baptist church, one Universalist church, one Lutheran church, and one Methodist Protestant church in the area. There are no resident pastors, three of the churches being served by a student pastor who comes in from Colgate University, the Lutheran and Methodist Episcopal groups in Starkville being served by a pastor who lives some miles away, and the Methodist Protestant church being served by a retired preacher who comes in from Ilion, N. Y. There is, however, in the area a Russion Orthodox monastery with nine Russian monks who conduct worship services for a group of Russian farmer families. This monastery, however, is not reaching the Russian children.

Plans approved call for the bringing into this area, as soon as funds can be secured and plans perfected, of two full-time resident pastors, one who will serve the Baptist-Methodist group in Jordanville, the other to serve the Universalist-Methodist group in Van Hornesville. The larger parish plan will also have the cooperation of the Lu-

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theran pastor and congregation, the Methodist Protestant pastor and congregation, and the monks in the Russian monastery. A full-time director of Christian education (a young woman well trained in the rural field) will be employed at once and a well organized plan of education developed which will have the cooperation of the principal and the officials of the Central School. These surveys were made, and conferences held under the supervision of the State Council of Churches and Religious Education. This organization is also financing this project.

* * *

Yale Professor Leads Preaching Seminar

On Monday, Nov. 30, a very interesting seminar on preaching was conducted by Dr. Henry Hallam Tweedy of Yale divinity school, at Hendricks Chapel, Syracuse University. The executive committee of the Syracuse Council of Churches cooperated with Dr. Powers, dean of Hendricks Chapel, in this program. A large number of clergymen of all denominations from central New York attended. At the morning session Dr. Tweedy gave an address on "Doctrinal Preaching" and at the afternoon session another address on "Public Prayer."

* * *

Rotary Club Sponsors Peace Institute

At the suggestion and invitation of the Syracuse Rotary Club, 36 civic organizations are joining officially in planning a Syracuse Institute of International Relations for Jan. 19-22. Its avowed purpose is to unite all individuals and clubs interested in understanding and promoting international good will in a community cooperative study, rather than to divide them on specific issues. No resolutions will be entertained or passed. Nationally known leaders will speak. Prof. Philip Taylor, of the Syracuse School of Citizenship, heads the program committee. Rev. Luther Wesley Smith has been named chairman of the institute committee.

* * *

And So Forth

For the first time in 12 years the Syracuse community chest reached its quota of $450,000. This was due in large measure to the splendid cooperation of all the religious forces in the community.

The Westminster Players under the leadership of Dr. Hugh Moran, Presbyterian student pastor at Cornell University, broadcast "The Unknown Soldier Speaks," over WESG on Wednesday, Nov. 11. On Thursday evening, Nov. 12, the Cornell United Religious Workers sponsored a lecture by Senator Nye on "America Driven to War."

RAY FREEMAN JENNEY.

Lutherans Fight Anti-Semitism

An appeal by the five synods of the American Lutheran Conference to all pastors of the church that they combat the spread of anti-Semitism in the United States has recently been issued. It is signed by S. L. Tallakson of the Norwegian Lutheran Church of North America, the Rev. Gideon Olson of Augustana Swedish Synod, the Rev. C. M. Videbeck of the Danish United Lutheran Church, the Rev. A. W. Walck of the American Lutheran Church and the Rev. J. R. Gronseth of the Norwegian Lutheran Free Church.

New York Has Gay Christmas

But Is Unable to Forget Growing Distress of Poor—Father Divine's Prestige Waning

(Correspondence from New York)

NEW YORK, Dec. 26.—I write this on the day after Christmas. Newspapers have united in acclaiming it the merriest Christmas the country (and the city) has known within the last decade. For one thing it was the mildest in terms of weather and temperature. Overcoats were in some instances discarded. A pre-Christmas flood of bonuses presaged heavy Christmas buying, and stores broke all records with tremendous sales. The postoffice broke all parcel post records; the transportation lines reported heavier travel into and out of New York than ever before. In keeping with such outward signs of "prosperity" the wealthy residents of Westchester, Long Island and New Jersey contributed gorgeous displays of outdoor Christmas lighting. One South Orange resident displayed neon tube outlines of Santa Claus and other Christmas symbols along with thousands of vari-colored globes.

* * *

The Seamy Side of Christmas

But whereas the daily papers carried headlines, pictures and charts of a returned "prosperity Christmas" they suggested only indirectly that this Christmas revealed as never before the contrast between those who have and those who have not. Fourteen thousand seamen are beginning the ninth week of their strike. Thousands of WPA workers, laid off gradually since the middle of the month or fearing to be laid off soon after Christmas, are making their appearances under huge Christmas trees and are blending their demands for jobs with the songs of the carolers. One of the largest department stores in the city, which has devoted many a full page of advertising in praise of peace, brotherhood and fair dealing, has announced to its employees that they "may sleep all day" (the day after Christmas) and "forget about coming to the store." This is a partial answer to undercurrents of protest and threats of a strike because of long hours, miserable pay and unacceptable working conditions. It is thus that the superficial gaiety of Christmas along New York's white way is accompanied by the rumblings of a continuing social conflict along many fronts.

* * *

Striking Seamen Accept Christmas Dinners

The striking seamen cheerfully accepted about 2,000 Christmas dinners yesterday as they grimly continued their fight for shorter hours, higher pay and better working conditions. Another 1,000 will eat such dinners today. In the meanwhile the prospects for a peaceful settlement in this, the ninth week of the strike, are not extremely bright. With the coming of Harry Bridges,

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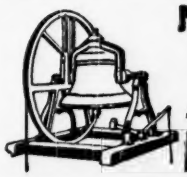

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THOMAS W. GRAHAM, D.D., *Dean*, OBERLIN, OHIO

fresh from his victories in a similar struggle on the Pacific coast, the morale of these sailors has risen perceptibly; but their difficulties have at times seemed insurmountable. Their own original union leaders, loyal to the A. F. of L., have been against them; and new leaders had to be elected to organize the strike along lines laid down by the C.I.O. The shipowners have been quick to take advantage of this split in the ranks of their opponents and have sought to discredit Bridges. And the public, engrossed in its pre-Christmas plans, has been strangely apathetic and unconcerned. The strike may be settled within another week, but no one can predict such an outcome now.

* * *

Lincoln Cathedral Choir Thrills New Yorkers

The great Lincoln Cathedral choir, of which we have heard much, has thrilled many thousands of New Yorkers during this Christmas season. They sang in the sunken garden of Rockefeller center; they sang on the great ship *Normandie;* they gave a recital in Riverside Church; they were feted at the Waldorf Astoria; they sang before the movie cameras and they performed for the microphones. They were feted and entertained, and their presence here was sponsored by such distinguished artists as Lily Pons, opera singer; John Barbirolli of the New York Symphony orchestra, Hugh Ross of the Schola Cantorum. These Nebraskans have been universally praised and applauded; and they have been accorded generous and friendly newspaper space by hard-boiled metropolitan critics.

* * *

Maude Royden to Open 1937 Emergency Peace Campaign

Maude Royden, as many already know, will be featured by the Emergency Peace Campaign as it swings into the second year of its drive. Miss Royden will arrive on Wednesday, Jan. 6. On Jan. 11 she will speak at a mass meeting in the Brooklyn Academy of Music, and from there will extend her tour into 37 principal cities of the country. Among the members of the sponsoring committee for this initial meeting are Rev. Allen M. Fairbank, Dr. Henry Neuman, Rev. Bradford Young, Mrs. Howard Melish and a group of laymen identified with labor, youth and other organizations.

* * *

Divine's Prestige Wanes as Disciples Protest

Father Divine, widely known Negro evangelist of Harlem, has received his share of attention in these and other columns. And always there have been questions with reference to the mysterious source of his great income. A partial answer, which has now come to light, is a vindication of the skeptics who have long contended that Father Divine secures most of his income from the very people who consider him their god. Now, of course, most of his followers are poor, and their poverty has never disqualified them as disciples or even as angels; but there are those who have property or insurance, or both, and all worldly goods must be renounced as a test of discipleship. No prosecutor has yet been able to pry from the good father any satisfactory answer with reference to the fate of either of these forms of wealth when their owner becomes a disciple. And it has also been known for a long time that Divine has never satisfied the authorities with reference to labor and wage conditions in his various enterprises, and that he is an avowed enemy of the labor unions. From his numerous encounters with the law he usually emerges with flying colors; but this fact has done nothing to allay the widespread feeling that whenever the full story of his methods comes to light Father Divine's prestige will be seriously deflated. And the day of his deflation is being hastened by his own one-time loyal disciples who are beginning to say that they have been betrayed and disillusioned.

EDWIN T. BUEHRER.

New Professor At Drew

Geoffrey Wardle Stafford, minister of the University Temple Church in Seattle, Wash., has been appointed associate professor of church history in Drew Theological Seminary, according to an announcement made by the trustees through Dean Lynn Harold Hough recently. He will take up his active teaching duties in September, 1937.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

College Holiday

(Jack Benny, Gracie Allen) (Para) Inane yarn of pair of burlesque lunatics gathering picked college boys and girls for ideal "mating" at bankrupt hotel turned into eugenic headquarters. Much horseplay and would-be "comedy" not always comic. Riotous laughs for the masses.

For A: Hardly. For Y and C: Perhaps.

General Spanky

(Spanky McFarland and Gang) (MGM) Artificial story of Civil War South along Mississippi. Two kids, white and black, manage to be quite engaging through improbable adventures—off riverboat, to Southern mansion, boy army, comic "battle," etc. Grown-ups of minor interest.

For A: Perhaps. For Y and C: Entertaining.

Gold Diggers of 1937

(D. Powell, Blondell, Farrell, V. Moore) (1st Nat.) A musical with capable cast, more story, less dancing than usual. Crooked associates work for producer's death to get insurance, but agent-hero thwarts them and saves show. Motives mercenary. Striking ensemble finale.

For A: Depends on taste. For Y: Doubtful. For C: No.

In His Steps

(Eric Linden, fine cast) (Grand Natl) Only title and serious purpose relate to famous book. Under-age pair, genuinely in love, defy rich parents, elope, marry, learn new ideals in poverty. Boy bravely returns to face kidnap charge and clear old friend—and all is forgiven! Well acted.

For A: Good of kind. For Y: Mature. For C: No.

Man Who Lived Twice

(Ralph Bellamy) (Columbia) Clinical thriller about dangerous criminal, operated upon by great surgeon with fantastic results. Becomes outstanding scientist without memory of past. Blackmail, disclosure, elaborate trial. Bad anti-climax of "guilty" verdict solved by reprieve.

For A: Hardly. For Y: No. For C: No.

Rainbow on the River

(Bobby Breen) (RKO) Little northern orphan of Civil War lost in New Orleans till found by rich New York grandmother. Features Bobby's extraordinary nasal singing and ultra-seraphic acting. Much human appeal, but weakened by harsh and exaggerated characterizations and sentimentality.

For A: Depends on taste. For Y and C: Good of kind.

Rembrandt

(Charles Laughton) (UA) Supremely careful English production, wonderful in backgrounds, sets, costumes, vivid in characters, slight in action. More a study than entertainment. Overemphasizes failure. Only picture shown is mocked. Laughton fine in undramatic role. Speeches overdone.

For A: Impressive. For Y and C: Not recommendable.

Stowaway

(Shirley Temple) (Fox) After exotic start, becomes engaging adventure story ideal for Shirley's talents. Child's influence over the grown-ups very appealing and convincing. No misadventure carried far enough to be painful. No tap dancing. Songs belong in action. Shirley's best in years.

For A, Y and C: Excellent.

Best Recent Films for the Family:

Old Hutch	Born to Dance
Gay Desperado	Smartest Girl in Town
Polo Joe	Pennies from Heaven

Films of Special Interest to Adults:

Cloistered	Charge of the Light Brigade
Valiant Is the Word for Carrie	Come and Get It
Winterset	Theodora Goes Wild

BOOKS RECEIVED

The Concept of Time, by Louise Robinson Heath. University of Chicago Press, $3.00.

The Four Gospels of Karahissar. Vol. II, The Cycle of Text Illustrations. By Harold R. Willoughby. University of Chicago Press, $20.00.

A History of Jewish Literature, from the Close of the Bible to our own Days, by Mayer Waxman. Vol. III, From the Middle of the Seventeenth Century to 1880. Bloch Pub. Co., $4.00.

The If's and Ought's of Ethics, A Preface to Moral Philosophy, by Cecil De Boer. Wm. B. Eerdmans Pub. Co., $2.50.

Historical Outline of the Bible, by Edgar Sheffield Brightman and Walter George Muelder. Berea College Press, 30 cents.

The Passion Play of Oberammergau, by Mattie Johns Utting. Dorrance & Co., Philadelphia, $1.25.

Youth Studies Alcohol, A Study of the Effects of Alcohol for the 7th, 8th and 9th grades, by Kenneth M. Harkness and Lyman M. Fort. Benj. H. Sanborn & Co.

Lords and Masters, by A. G. Macdonell. Macmillan, $2.50.

The Meaning of Christ to Me, by Robert E. Speer. Revell, $1.50.

The Minister's Annual, 1937, edited by Joseph M. Ramsey. Revell, $2.00.

Revival in Romance and Realism, by Mrs. Henry M. Woods. Revell, $1.50.

Problems of the Family, by Willystine Goodsell. Revised edition. D. Appleton-Century Co., $3.50.

Christianity and the Individual in a World of Crowds, by Halford E. Luccock. Cokesbury, $1.50.

Some Problems of Life, by Rufus M. Jones. Cokesbury, $2.00.

Dramas and Poems, by Edwin Sauter. Henry Harrison, $2.50.

(Capital-Relief-Tax)

CAPRETAX BULLETIN

Number 3

The Middle of the Road

These bulletins, together with the little book entitled "Safeguard Productive Capital," have been timed for three purposes: (1) to point out the only avenue of escape from the fast approaching breakdown of tax policies in all nations; (2) to stress the Fiscal Power of the State, not only as a means of revenue, but as an instrument of democratic social reform; and (3) to indicate the middle ground on which the extremes of Marxism and Fascism can be liquidated.

Marxism Draws Red Line Across Confused World

Asserting that privately owned capital is contrary to public welfare and against the rights of Labor, Marxism draws a red line of conflict through society, and impels toward class war. Revolutionary overthrow of existing order was the purpose of Marx, as revealed by his "Communist Manifesto" and by his volume "Capital." (See also, Hook, "Toward Understanding Marx," pp. 68, 287). According to this doctrine, bloody revolution to end private capital will probably come as a reaction against universal fascism; and for this purpose the ballot "can hardly be used" (Niebuhr, "End of an Era," pp. 52, 54, 59, 180.—Deprecates violence, but regards it as practically inevitable).

Marxist Metaphysics Confuses All "Unearned" Income

Assuming that privately owned productive capital is an aggregate monopoly which enslaves wage earners and guarantees unearned income to the "master class," Marxism regards every species of such income *as being in the same economic category by the mere fact of its unearned character.* And on the ground of this postulate Marxism declares that the logical measure to remedy the evil is to make productive capital common property.

Marxist Metaphysics Confirmed by Henry George

By stressing the social problem as turning around *land;* by putting utopian emphasis upon exclusive taxation of land value as an economic panacea; and by strenuously emphasizing land rent as unearned income; Henry George drove Marxists into still sharper assertion that every kind of unearned income falls into the same category. In this way, George provided ground for the unjust, but not wholly inaccurate, verdict that his "Progress and Poverty" is good journalism but poor social and economic science.

Marx and George Cancel Each Other

Georgian over-emphasis on land is equalled by Marxist over-stress on capital. Neither of these influential writers understood that the modern parliamentary, democratic state has evolved as a political compromise between the economic energy of Capital and the prestige of Land.

Since Marx failed to envisage this compromise, and proclaimed the modern state as a categorical bourgeois victory over medieval groundlordism, he was unable to perceive that the resulting fiscal exemption of ground rent has a double effect (1) by creating a vested interest which is a liability on productive capital, and (2) by throwing tax burdens mainly upon productive effort while incidentally promoting speculation in ground values.

On the other hand, Henry George, by stressing "the denial of individual right to the use of the earth," which is involved in private appropriation of ground rent, *approached economic problems from the ethical, rather than the functional, standpoint.* His tactics are out-moded as a method of assault on today's industrial situation.

Powerful Social Forces Unleashed by Great Depression

On a scale never before witnessed in American history, the great depression has let loose forces of revolutionary nature and incalculable power. The mass of the nation is awake, but is illiterate on the subject of economics. And in this very difficult situation, with no intelligent public opinion as yet available, the government seeks to control the unleashed forces of society in legal ways.

Short "Breathing Spell" Now Possible

With productive capital jammed between mounting taxes and heavy ground rents; and with an awakened but confused electorate; the national authority is doing all that can be done, for the time being. The President speaks the language of real democracy; but he seems to lack the outlook and the implements necessary to accomplish fundamental democratic progress.

Free Reprint from "The Christian Century"

A free reprint of an article by Louis Wallis in The Christian Century, entitled *"The Economic Problem and the Earth,"* can be obtained by sending your name and address, plainly written on a post-card, to Willett, Clark and Company, Publishers, 440 South Dearborn St., Chicago, Illinois.

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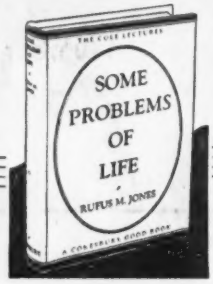

Christianity and the Individual In a World of Crowds

BY HALFORD E. LUCCOCK

A pertinent appraisal of the place of the individual in contemporary life and society; of the Christian outlook in the world today; and of the essential contributions imperative of Christianity, now more than ever before, to the recognition and achievement of personality.

Chapter I, *The Individual in a World of Crowds*, analyzes the "pushing" effect of economic forces upon individuality; fascist tendencies in American life; certain nullification of civil liberties; and the assaults on an independent mind and conscience. Chapter II, *God and the Individual*, studies Christianity's primary service to life and society. Chapter III, *Today's Tensions in Personal Life*, views the daily battleground where people hope and struggle. Chapter IV, *Salvation—Quest and Finding*, shows how salvation can meet the needs of our world of frustrated lives. Chapter V, *Preaching to Personal Needs*, suggests ways in which the Christian message may be directed to individual needs.

Dr. Luccock, who occupies the famous chair of Preaching at the Divinity School of Yale University, presents a book full of real significances on the many critical problems encountered by preachers and other Christian leaders. (THE JARRELL LECTURES) $1.50

Two New Books for Lent and Easter

Great Choices of the Last Week

BY B. H. BRUNER

Dr. Bruner, a well-known minister of the Disciples of Christ, has for many years made a special study of the closing period of Jesus' earthly ministry. In the sermonic studies which comprise this new book he deals with the Choice of His Enemies, His Disciples, the People, and others who played major parts in the great drama of Jesus' last week. $1.25

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BY CARL A. GLOVER

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